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NOTICE.

THE Committee of the Society for the Diffusion of Useful Knowledge are desirous of explaining the degree of superintendence which they think that they ought to exercise with respect to this publication.

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By Order of the Committee,

THOMAS COATES, *Secretary.*

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Thomas Coates, *Secretary.*

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ERRATUM.

In the article on "Westminster School," p. 45, line 25, read "Francis Burton, formerly a town-boy of the school."

END OF VOL. V.

THE QUARTERLY JOURNAL OF EDUCATION.

ON TEACHING ARITHMETIC*.

WE may say of instructors, that each individual has either his own system, or no system at all. And this refers, not only to those who live by tuition, but to all parents and guardians, and is said, not in ridicule of the various plans which appear every day, but from a conviction that the manner and degree in which the intellects of children develope themselves, are so various, that few general rules are applicable; whence he must cease to be the slave of a system and become its master, who would undertake the management of an infant mind. Very few can place themselves in such a position, as must be evident to any one who has had to instruct a class of boys, who have left the nursery and the preparatory school, to enter upon subjects which need a little previously acquired power of thought. They *then* begin their education, as their parents think, who little guess that the most important part of it is already past, and that they themselves have incurred a greater responsibility than they can ever afterwards lay upon the shoulders of another. If any man, who only knew the real meaning of the word *education*, were told that the rising generation of the richer class was mostly *educated* at Oxford and Cambridge, he would very much over-estimate the quantity of bread and milk consumed in those ancient institutions.

We have thought that these reflexions on the method of teaching the simplest of all the sciences might be useful to parents, were it only that we might convince them of the difficulty of their undertaking, as well as of its necessity. Most of the juvenile treatises on this subject rather tell what to do than how to do it; it is only of very late years that such works have appeared as the Lessons on Number, reviewed in the Third Number of this Journal, in which the process is explained, as well as the result of it. We shall, in succeeding articles, make some observations on other branches of mathematics; but for the present we shall confine ourselves to the elementary parts of arithmetic only.

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* Considerations on the Method of Teaching the Arithmetic of Whole Numbers to Children.

It is a very common notion that this subject is easy; that is, a child is called stupid who does not receive his first notions of number with facility. This, we are convinced, is a mistake. Were it otherwise, savage nations would acquire a numeration and a power of using it, at least proportional to their actual wants, which is not the case. Is the mind, by nature, nearer the use of its powers than the body? If not, let parents consider how many efforts are unsuccessfully made before a single articulate sound is produced, and how imperfectly it is done after all; and let them extend the same indulgence, and, if they will, the same admiration, to the rude essays of the thinking faculty, which they are so ready to bestow upon those of the speaking power. Unfortunately the two cases are not equally interesting. The first attempts of the infant in arms to pronounce 'papa' and 'mamma,' though as much like one language as another, are received with exultation as the promise of a future Demosthenes; but the subsequent discoveries of the little arithmetician, such as that six and four make thirteen, eight, seven, anything but ten, far from giving visions of the Lucasian or Savilian chairs, are considered tiresome, and are frequently rewarded by charges of stupidity or inattention. In the first case, the child is teaching himself by imitation, and always succeeds; in the second, it is the parent who instructs, and who does not always either succeed or deserve to succeed. Irritated or wearied by this failure, little manifestations of temper often take the place of the gentle tone with which the lesson commenced, by which the child, whose perception of such a change is very acute, is thoroughly cowed and discouraged, and left to believe that the fault was his own, when it really was that of his instructor.

It is not at all unusual to begin by making the infant repeat the words one, two, three, &c. in succession, and this is called teaching him to *count*. Of course this has no more to do with the matter than it would have if one, two, three, &c. were abandoned, and chair, sofa, table, &c. substituted in their place. To most others a little modification of the above process appears preferable; they point their fingers to one object after another, pronouncing in succession the same words. Thus the child attaches to one, two, three, &c. the notion which properly belongs to *first*, *second*, *third*, &c. We have seen an instance in which a child, on being asked the meaning of three, showed that finger which had usually been the third in his reckoning. In most cases the abstract numbers only are used, and for the most part in connexion with one particular species of object; thus the learner, hearing the numerals only, or mostly, in connexion with counters or his fingers, is led to imagine that what he is doing has some connexion with these things, which it has not with others. The numbering is also carried too high even up to thousands or millions, which is injudicious, as it gives the child names only, and not ideas. We should propose the following method:—Let a number of objects of several sorts be procured, say counters, marbles, and beans, and let the numerals never be used except in connexion with one of these; thus the child should never be allowed to say the word 'five,' except as a part of one of the phrases, 'five marbles,' 'five counters,' or 'five beans.' Let the different collections of each of these be ranged in rows, from one up to five, and let the child proceed through each set separately, beginning with the lowest, and being made to pronounce 'one,' 'two,' and 'three,' in connexion with the name of the objects. So far he may be supposed to know the names of the different collections in the same way as he knows the meaning of the word 'table.' In this little range let him be restricted, until he can count or reckon everything which can be counted or reckoned by such numbers. And in counting the collection of 'three counters,' let him use the words 'first counter,' 'second counter,' and 'third counter,' instead of 'one,' 'two,' and 'three,' beginning the reckoning first with one, then with another of the set. Let every possible question in addition or subtraction be proposed, in which no number or result above three is introduced, and let them be palpably solved by means of all the different objects. When the learner is perfectly familiar with so much, let the same question be proposed upon objects out of sight, such as horses or trees, until no mistake is ever made. Then, and not before, let the abstract numbers 'one,' &c. be used in the questions; and even then, if any hesitation appears, drop them and proceed, not caring at what stage the child begins to be able to substitute them. Let ample time be given to this first and simple part, and let the lesson stop when any symptom of weariness or inattention is shown. The collections of four and five may be then cautiously introduced, and so on up to ten, but no further; care being taken never to introduce a new number until the learner is able to make any addition or subtraction within the compass of the previous ones. Questions should also be given in the reverse processes of addition and subtraction; thus, when the learner has ascertained that four and three make seven, he should be made to find out what other two numbers will make seven, what three numbers will make seven, and so on. Again, having found that four taken from seven leaves three, he should consider what other subtractions give three as the remainder. Thus the first great step would be, to count any number not exceeding ten, and to solve any question of addition or subtraction, in which neither the given numbers nor the result exceed ten. To every question of addition the corresponding question of subtraction should be afterwards appended, in order to illustrate the connexion of the two rules; thus, immediately after the question 'how many do four and five make?' should be given, 'if five be taken from nine, how many are left?' And this should be first perfectly accomplished, whether it be the work of weeks or months.

This being done, the child should be provided with a measure, such as a strip of deal of a foot in length, which he may be told takes its name from being something near the length of a man's foot. With this he may be shown how to measure the various lengths which fall in his way, provided they be under ten feet. The parts of a foot may be neglected, merely noticing them as they occur, in such terms as 'five feet and a little more,' 'nearly six feet,' &c. as the case may be. After some practice the inches and half inches may be marked on the ruler, but nothing lower. The child should then be encouraged to guess at various lengths before measuring them. This exercise, which, judiciously managed, would be an amusement, is admirably calculated to give just notions of the relations of space, a thing sadly neglected in modern education, at the same time that it exercises the habit of counting. We would even add to this a pair of scales and some small weights, with which a similar process should be taught. It is notorious to all who have been in the habit of observing children, that the elaborate and splendid toys, which are often put into their hands, cease to interest after an hour or two of use, while the amusement derived from those which require the exercise of any sort of skill is almost inexhaustible. The toys above-mentioned are of this character, and many more might be added. We proceed to numbers higher than ten.

If our system of numeration gave every number its separate name, independently of others, the method already described should be carried on to the furthest extent, of which the memory is capable. But as our common language is closely connected with, and expressive of, our well-known system of notation, it is desirable that the manner in which the names of numbers are taught, should have some reference to that method. And the more strictly this is attended to the better, so that the child should never be permitted to use any number higher than ten, unless it be palpably separated into its tens and units. For this we might propose that a larger ball or counter should be used in the place of ten of the smaller ones, so that before the learner knows the words eleven or twelve, he should have been in the habit of seeing the ten smaller balls removed and the larger one substituted in their place, in all the previous questions of addition the result of which is exactly ten. But it would perhaps be preferable to range the ten balls or counters in a small open box, so made as just to hold them all when placed in a row. The number eleven may then be introduced by placing one ball by the side of this box, and so on. The former method of counting, and the questions of addition and subtraction, should be repeated. When the second ten is finished, the balls should be placed in a similar box, and so on. After twenty, the numbers given to be added or subtracted should increase gradually at first. And here we may give an instance, the principle of which may be made of use throughout the whole course.

It is very desirable that mental arithmetic, that is, the solution of questions without pen or paper, should be carried to a much greater extent than is the case at present. In fact, we may say, that, in nine instances out of ten, no attention whatever is paid to it. It happens in many questions, that the process, which is most convenient upon paper, or rather most in accordance with the methods for the solution of complicated cases, is not by any means the one which should be adopted in a simple question, such as can be worked by the head. The consequence is, that people in the poorer ranks of life, each of whom, in his own way, has occasion for a limited number of arithmetical processes, acquire, as far as their own wants are concerned, a facility in computation which philosophers might envy. We have heard from good authority an anecdote which sets this in a striking point of view. A society of mathematicians was accustomed to meet at dinner previously to commencing the learned discussions of the evening. One day the bill was brought in and handed to the man of science in the chair, that he might declare how much was due from each. Not having pen and ink, he was puzzled, and gave it over to the distinguished mathematician on his right hand, who found himself compelled to pass it to the next, and so on, till it was returned to the president. In this dilemma the matter was referred to the waiter, who, after looking at the bill for a second or two, named the exact sum which was to be paid by each. Now it is probable that the knowledge of each of these *savans* was to that of the waiter what a park of artillery is when compared with the arrow of a savage; but their acquirements, like the former, could not readily and instantaneously be brought to bear upon a trivial object. We should recommend, that up to a later point than that to which we have come, the arithmetic of the child should be all, in a great measure, mental, and also that attention should be paid to instructing him in the most simple method which the case will allow of. Thus, for example, it is expedient that he should be able to add together in his head any two numbers, each of which is under one hundred. But the shortest method of doing this is, not by adding the units, carrying, if necessary, to the tens, and then adding the tens; but by adding the tens of one number to the whole of the other, and afterwards adding the units. Thus thirty-five would be added to forty-seven, not in the common way, but by first adding thirty to forty-seven, which gives seventy-seven, and adding five to this, thus making eighty-two. This question should therefore be subdivided into two, of each of which copious examples* should be given; the first, to add a number of tens to another number, such as twenty to fifty-six, eighty to seventy-seven; the second, to add a number of units to a given number, such as seven to twenty-nine, four to eighty-three. When each of these is readily done, the combination of the two, as above, may be given. Similar remarks apply to simple subtractions; all the tens should be subtracted first, and then the units. We must again press upon the attention of our readers the remark with which we began, that the degrees of power are so various, that nothing but observation of each particular case can make the teacher aware what quantity of time or labour each step will require on his part, before it is thoroughly understood by the pupil.

In all that has preceded, we have supposed that the child does not know how to read or write, and, consequently, has no notion of the symbols by which we represent numbers. So far it would be useless to carry him above one hundred, below which there is ample range for the development of all his faculties. He might now proceed to such questions of multiplication as fall within this limit; and here we must observe, that the usual sing-song method of making him repeat, twice two are four, three times two are six, &c. is not by any means so useful as the story of Goody Two-Shoes; first, because it does not interest him so much; secondly, because he does not learn so much from it. It must be recollected that he has no idea of the use of the word 'times,' as employed to indicate repetition of the same number; that he cannot be capable of doing more than adding two or three small numbers together; and that if he is to learn that which he does not know by means of that which he does know, (which should never be lost sight of,) a multiplication must be to him, what it really ought to be to all, the result of several additions, in each of which the same number is added. These additions he should make for himself, with his counters, or whatever may be employed, and the subject should be introduced to him by some practical and palpable question, which may allow his mind to rest upon familiar ideas. Many a child, who votes 'three times four are twelve' a nuisance, would be amused by finding out how many apples papa must have, that he may give John, William, and Henry four a-piece. Variety in the questions would increase the attraction; but, unfortunately, power of illustration is so rare, and mere routine has got such a hold on many instructors, that we would recommend any one who writes for young people on this subject, or rather for their teachers, to supply them with at least a hundred various readings of the above question. Without it, we fear there are some who would never make so great an original step for themselves, as to find out that no material alteration would be made in the preceding question if pears were given instead of apples, though perhaps, if they had gone through the discipline of the previous part of this article with their children, they might be led to suspect it.

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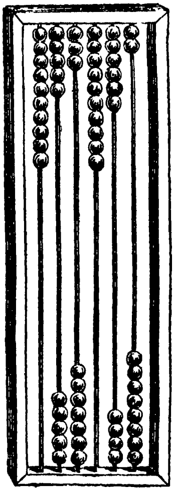
* The parent will be much assisted in his task, if he has by him the excellent 'Lessons on Number as given in a Pestalozzian School, Cheam, Surry. London. J. Taylor, 1831.' This work should be in the hands of every one who teaches the first rudiments of arithmetic.

The process of division, in simple cases, might follow that of multiplication by means of such questions as the following: 'If I have twenty apples, how many can I give a piece to A, B, C, and D?' (substituting, of course, names of persons for the letters). This question the child should do with his counters; and should then have the question reversed, as in the case of addition and subtraction. Thus the preceding should be followed by 'If I give A, B, C, and D, four counters a-piece, how many shall I give in all?' Care should be taken also in giving instances of this kind which have remainders, to make them perfectly intelligible, as follows: the child has been required to divide twenty-five counters among four persons; after giving them six a-piece he finds he has one left. He must then be asked, how many more are wanted that he may be able to give the same number to all, or how many must be taken away at the beginning, in order that the same thing may be done. But he should not, at this stage, have any idea of fractions given to him.

The next step, and one of the most important in the whole course, is the communication of our decimal system of notation. This, to a child who can neither read nor write, will appear difficult to be done, but may, by a very simple mechanical contrivance, be rendered as obvious as any preceding part. A piece of pasteboard or wood, with lines ruled from the top to the bottom, and thus divided into six columns at most, with a number of counters not less than a hundred, would serve the purpose very well. But a toy similar to the abacus, which is sold in the shops for the purpose of teaching the multiplication-table, would be preferable, if it were longer in proportion to its breadth, and had more balls on each wire. The one which we should recommend would be such as is represented in the following diagram.



A wooden frame* is traversed by six wires, on each of which are a number of sliding balls. The length should be at least three times the breadth, and the balls, when placed close together, should not occupy a third of the length. There should be, at least, thirty on each wire. The reader will easily guess that we mean each ball on the first right hand wire to stand for one, each on the second for ten, on the third for one hundred, and so on. The question now is to convey the same idea to the child. Perhaps it would be advantageous to increase the size of the balls a little in going to the left; at least those on the various wires should be differently coloured: thus the units might be white, the tens red, &c. The instrument being laid on the table, with all the balls at the further end of the wires, the instructor should bring down one unit to the nearer end of the right hand wire, then another, and so on, causing the pupil to name each number as it is formed. When ten have thus been brought down, they should be removed back again, and one of the tens brought down, and afterwards one more unit. The pupil should then be asked what number is there, and if he answers *two*, as is very likely, from his seeing two balls side by side, the ten should be removed back again, and the former ten units brought down again on the right hand wire. He is then instructed to count the number, and finds eleven. The ten units are then removed again, and the single ten on the second wire substituted in their place. If there is still any hesitation as to the meaning, let the process be entirely recommenced, and this until the pupil has had occasion to observe repeatedly, that a ball on the second wire is never touched, until there are ten on the first wire. It will be better to avoid verbal explanations at first; the object is to enable the child to lay down on the wires any number with which he is acquainted, and he will do this sooner by actual practice than by any general conception which can be given of the local value of the balls. The step from 10 to 11 once made, no further difficulty will arise before 21 at least; if this happen, the process should be again repeated. No further step should be made until the pupil can readily express any number under 100. Numbers also should be given to him not expressed in their simplest form, but having more than ten on the unit's line; for example, three tens and twenty-two units, which he should be shown how to reduce by taking away collections of ten from the units' wire, and marking them on the tens. The same number should be varied in different ways, on this principle; and to make it more practicable, we should have recommended a longer instrument, with more balls on each wire, had we not thought it might have been objected to, as cumbrous and expensive. The pupil should then be directed to form two different numbers on different parts of the abacus, whose sum is under 100; these he should then add together in his head, as he has already been used to do. The balls of the two numbers should then be placed close together, so as to form one; and the reduction of the units into tens should be made. The first examples, however, should be those in which no such process is necessary, such as the addition of 23 to 55. Examples of subtraction should follow, in which the same rule is observed: for instance, 31 from 59. The number to be taken away should be formed on the lower part of the instrument, and the number which is to be decreased, on the higher. The pupil will immediately be able to bring down from the higher number a similar number of balls to those which compose the lower. At last, an instance should be given in which the borrowing of a ten becomes necessary: for example, the subtraction of 26 from 81. These numbers having been formed, the pupil is directed to take the less from the greater, as he has done before. This he immediately finds to be impossible, on which the teacher removes one of the tens from the higher number, and brings down ten units in its place. The pupil, as has been observed, must be made familiar with this process before he begins this operation. Before proceeding any further, a great number of examples should be given, on practical questions, which can be readily solved on the abacus; and in no case should the child be allowed to proceed to 100, or beyond, until he is perfectly master of the two left hand wires.

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* These instruments are made according to the directions here given, by Messrs. Watkins and Hill, Charing Cross.

We have no occasion to enter minutely into the method of proceeding with the other wires; we will, therefore, only observe that they should be added to the instrument, so to speak, one at a time, and whenever a new wire is introduced, all the exercises above-mentioned should be carefully repeated. One thing at a time is amply sufficient for the beginner, even when he has already been used to similar things, and it is possible that any inattention or slurring of the process, even at the sixth wire, might introduce confusion among the ideas he has acquired at the previous ones. He may now add three numbers together, for which there are balls sufficient, and may perform combinations of an addition and a subtraction, or of two subtractions.

Multiplication may be performed by repeated additions, which is the only way of introducing it that can be satisfactory. Thus if 117 is to be taken five times, it must be brought down twice, and after the reduction of the tens, again a third time, and so on. If the learner has been previously sufficiently exercised to recollect the multiplication-table as far as ten times ten, he may go through a process more nearly corresponding to that in the books of arithmetic. Previously to this, he must be instructed how to multiply by 10, 100, &c., as follows: the teacher places a simple number on the abacus such as 17, and the same number, in appearance, on the second and third wires, which will stand thus:—

3d.	2d.	1st.
	1	7
1	7	

The pupil, having named these two numbers, has it pointed out to him that each part of the second is ten times the corresponding part of the first, which may be illustrated by actually forming ten sevens and ten tens in succession. When this has been well understood and practised, 17 may be multiplied by 16, by taking it ten times and six times.

Division can only be conveniently done by continual subtraction of the divisor from the dividend; after which the process may be shortened by subtracting it ten times, or one hundred times at once, if possible. So comparatively complex a process may be deferred to the future and more complete course.

If the child show a capacity a little above the common, it may be useful to try him with other systems of notation. For example, a ball on the second wire may stand for five on the first; one on the third for five of the second, and so on. Of these, the *binary* scale being the most simple, should be most particularly attended to, as illustrating the principle of local value in a remarkable degree, by the number and rapidity of the changes. This, however, should be done with very great caution, as it may confuse the pupil's notions of the decimal or common system, and should never be attempted until he is very well grounded in the latter. At the same time, the abacus may be made useful in the explanation of the common system of weights, measures, and money; for example, the first line on the left hand may represent farthings, the second pence, and so on. It will be found that, by this method, the relations of our weights and measures will be much more quickly learnt than by the common usage of committing tables to memory. Practice will suggest many other useful applications of this simple contrivance to the attentive teacher, who, unless his experience be very great indeed, will learn more from his pupil than the latter from him.

It remains to connect the methods of the abacus with our symbols of numbers. There is no great reason that this should be deferred until the child can read and write, though it may be supposed that he will be able to do both in the time necessary to pursue the track here pointed out. At any rate, a week's exercise in forming the nine symbols would teach a child of five years old to read and write, as far as arithmetic is concerned. When the forms of these have been well impressed on the memory, as well as their meaning, a paper should be ruled so as to represent the abacus, that is, divided into six columns. Various numbers should then be successively formed upon this instrument, which the child should set down on the ruled paper, putting in each column the number of balls brought down on the corresponding wire of the abacus. The cipher should not be used, or even made known to the pupil at present; the columns which have no balls in the corresponding wires should be left vacant. A simple question of addition should then be taken, and solved in the usual way on the abacus; the pupil at the same time transferring every number and every operation from the instrument to the paper. Some will do this immediately, and it will hardly even be necessary to spend time in explaining the connexion between the wooden and paper instrument. Others will not seize it so quickly; and to some, it will be a step of serious magnitude and difficulty. With the latter, the best way will be to pursue the method already employed in explaining the decimal system, and not to load the subject with verbal explanations; but to continue working examples by both methods simultaneously, until the child sees the thing by himself. If we were writing for those who have had much experience in teaching, we might lean towards the opinion, that explanation should be copiously given; but as our remarks are intended for parents, who, generally speaking, have no very clear notions of elementary arithmetic themselves, still less any acquired facility of illustration, we urge upon them to be very cautious how they venture upon lengthened oral instruction, while the abacus is before them, from which the child may learn more than perhaps they themselves know. And let not even the man of business imagine, that because he can work commercial questions like a clerk, he is therefore qualified to form the basis of this subject in his children's minds, for he may chance to be very much mistaken. The abacus and the paper should be used together until *a little after* the time, when, in the judgment of the instructor, the former might be dispensed with; the latter (still ruled) should then become the sole instrument of computation. In time, the ruled lines should be dispensed with, but still every digit should be kept in its proper place by the eye. When one or two mistakes have been made, from misplacing the numbers, or when, by any other means, the learner perceives the inconvenience of dispensing with the lines, and the necessity of some substitute, the cipher may be introduced, not as a representative of *nothing*, but as a mark set between two digits, which have a vacant column between them, to prevent their being considered as occupying contiguous columns. This may be illustrated by the blank types which are placed between words in printing. The pupil should then be exercised in writing down numbers, which illustrate the use of the cipher, such as 70, 100, 307, 2005, &c. He should be made to observe that ciphers may be prefixed to a number, without altering its value, since they only indicate that preceding columns are left vacant; but that every cipher placed after the number is equivalent to a multiplication by 10. He should also be accustomed to take out any digits of a number, keeping them in their proper columns by ciphers, and naming them until he can assign to any two or more digits of a number, their independent value. Thus, in the number 123456, the first three figures are 123,000; the 1, 3, 5, and 6 are 103056, and so on. The pupil is thus, as far as whole numbers are concerned, in a state to begin any rational work on arithmetic.

It is not our intention to detail particularly the method of teaching every rule. The greatest difficulty which boys find in reasoning upon the principles of arithmetic arises from the want of some such previous discipline as we have described. Perhaps the foregoing remarks may enable any instructor to bring the pupil through this first and most important stage; but, in what follows, nothing that we could say would supply the want of an accurate acquaintance with the reasonings on which the various rules are built. The preceding part may, therefore, be considered as addressed to parents in general; but what follows is more particularly for schoolmasters, and others, who instruct older children in classes.

We take it for granted, that children should know the reason of everything they are taught, for which a reason can be brought within the limits of their capacities. But these are very different in different individuals; and this must be attended to in teaching a number of them together. The rule we should propose is, make them arithmeticians, rational ones if you can; but, at any rate, make them master the processes of computation. There is no reasoning in arithmetic which does not become extremely simple, if the numbers on which it is employed be simple. So much is this the case, that we know they can be comprehended, even by children whose previous education in counting has been very far below the one proposed by us. We should recommend the following detail: the pupils having been formed into classes, and provided with books of arithmetical reasoning, and not merely, as is almost always the case, consisting of nothing but dogmatical rules, the master should explain to them the principle of a rule, as nearly as may be in the words of the book, questioning the pupils as he goes on, to see that they understand every step. When a difficulty arises, the principle on which it depends should, if possible, be separated from the rest, and announced in a distinct form. Copious examples should then be given of it, and on no account should the class be allowed to proceed until it has become familiar to every one. When the demonstration has been thus finished, it should be repeated by one or more of the pupils, with different numbers, first in the words of the book, and then in their own. This is done to help the memory, and the instructor may be nearly sure that no one of his pupils will be able to substitute other *data* in a process of reasoning, unless he understand it. The rule is then to be reduced to its simplest form, which will usually require one or two additional observations. We are not against learning these rules by heart, provided they be reduced to the utmost degree of conciseness. One or two simple examples should then be worked, first by the master, and then by the pupils; after which the latter should be dismissed to practise what they have learned. The same examples should not now be given to all; those who have shown the greatest facility of comprehension should have the more difficult ones. As soon as a rule has been thus finished, other questions should be given, which combine the previous ones with it. Thus, in multiplication, questions should be given in which certain additions and subtractions are necessary to form the multiplicand and multiplier. The commercial rules should go together with the corresponding rules for abstract numbers, as the second differ in no respect from the first in their principles.

We consider arithmetic as a preparation for algebra, and the higher parts of mathematics. With each rule, therefore, we should introduce the algebraical signs and terms which are connected with it, so that, on beginning algebra, the pupil may be familiar with the signs $+ - \times \div =$, &c., and the words second power, third power, &c: The words *square* and *cube* are perhaps objectionable, in their arithmetical sense, though we do not see what harm could arise from using them, if it were distinctly explained that they are incorrect terms, sanctioned by common usage. We are advocates for the use of many words which have gradually glided out of our books; such, for example, as minuend, subtrahend, resolvend, &c. We would even propose to coin *addend*. It must not be imagined that these terms are hard, because they are Latin and polysyllable; the ideas attached to them are very distinct. Certainly, if simple Saxon equivalent terms could be found, it would be an advantage, with regard to these and many others, particularly *numerator* and *denominator*. We would even carry our extensions of arithmetic as far as the gates of algebra; not giving any reasoning with algebraical symbols, but accustoming the pupil to translate literal expressions into their corresponding arithmetical results in particular cases. Thus, instead of telling the learner to add together 18, 19, and 20, we would ask him, after previous explanation, what $a+b+c$ stands for, where a stands for 18, b for 19, and c for 20? This would give the instructor an unlimited command of examples, while it prepared the pupil to reason upon general symbols, by accustoming him to their sight. We would not, however, introduce him to the use of exponents, but would write aa for a^2, aaa for a^3, and so on. But here, as everywhere else, the progress should be very gradual from simple to more difficult expressions. It would also tend to interest the student, if problems, of which the algebraical solution is given, were presented to him for the application of arithmetic in particular cases. For example: 'It is found that if one man can finish a job in a days, which another can do in b days, they will do it both together in $\frac{a\,b}{a+b}$ days. What number of days will both do it in, which the first would finish in 72, and the second in 36 days?' Such instances as these would give views of the nature of general expressions, and the use of reasoning upon them. It would also teach the pupil to look forward to a higher science, and would relieve what the taste and constitution of most lead them to call the *drudgery* of computation, in the application of which term we heartily join them.

Our limits will not allow of any further observations on this branch of the subject. We propose, however, in the next number to follow up our remarks by some others upon the teaching of fractions, and the higher parts of arithmetic, and, if we have room, the principles of algebra. We shall not quit the subject until we have gone through the elementary branches of mathematics. Whatever we may think of the higher parts, we are sure that these may be made accessible to any capacity, if the discipline be begun at an early age. We would caution those who teach, against measuring the progress of a student by the number of results he has learned, even if he is really ready in their application. If any of the processes we have described should seem a waste of time, let them recollect that, as the case actually stands, many years are passed (as far as this subject is concerned) in learning a few rules very badly. We think that much more might be well learned in the same time than is now learned at all; but if not, and if experience should at last oblige us to decide, that six or seven years are necessary to acquire only the facility of computation necessary for common purposes, it would be a great change for the better if a system could be introduced by which the pupil should think as well as work.

Since this article was printed we have learnt that flattened glass beads are made at Birmingham, at a very cheap rate, which might be strung in tens or hundreds, and supply the place of the boxes in page 5.

ON THE ETYMOLOGICAL FORMS OF THE GREEK LANGUAGE.

In a former number, while examining the Lexicon of Dunbar and Barker, and that by Donnegan, we took occasion to make some incidental remarks on the etymological classification of Greek words, and we endeavoured to show how such a system of classification would have prevented many of the errors, as we considered them to be, which are now found in the work of Messrs. Dunbar and Barker. To our objections these two gentlemen replied in that tone and spirit, which we should be glad to see more generally adopted among those who happen to fall into the quicksands of controversy. Upon carefully examining the answers to our criticism, it appears that it is not so much on particular points that we differ, as on the general principles which regulate the etymological structure of the Greek language. We must, therefore, leave the question to be decided as it stands at present; but we hope to set the advantages of the system, which we then advocated, in perhaps a clearer light by devoting a few pages to a more particular consideration of the subject. One of the editors, Professor Dunbar, indeed, seems to be of opinion, that whatever we advanced that is worth notice is not new; to which we reply—if it be true, we care not if it is new or old; we only wish the editors had paid a little more attention to some of those principles, which they do not affect to dispute. Professor Dunbar also hints that the views which we presented, are carried much further in a work of his own on the relationship of the Greek and Latin to the Sanskrit. This is quite true: the professor has gone so far as to urge the probability of the Sanskrit being formed from the Greek by certain ingenious persons in India, after the conquests of Alexander. Though we like a little bold assertion now and then, as it tends to cause inquiry, we are not yet prepared to assent to such a position.

We may divide grammar, after the fashion of the best German grammarians, into etymology and syntax. The first comprehends all that relates to the forms of words; the second, what concerns their position with respect to one another in sentences, and the changes of tense, case, &c. which depend on this position. Our grammars generally treat only half of the first part of the subject. They show us the changes which a word undergoes in its terminations, whether it be verb or noun; but they do not show us what kind of relationship exists between one verb and another, or one noun and another. As it is our present object merely to explain the advantages of some more complete and systematic exhibition of the etymological part, without at all venturing on debateable matter, we will begin by explaining what is meant by the root of a word. Our observations are intended for those who have made some little progress in the language, and therefore we shall not observe any very systematic order, nor scruple to make a short digression when we find it convenient.

The following words in ης, belonging to the first declension and to the masculine gender, will serve to explain the ordinary structure of a Greek noun:—

κριτης, πολῑτης, ὑβριστης επι-στατης,
ὁδῑτης, προ-δοτης, Ιταλιωτης, Απολλωνιᾱτης.

All these words are declined after the model of κριτης in the Eton grammar. The only circumstance in which they agree, as to form, is in having the termination της in the nominative, του in the genitive, and so on. They also agree in signification so far that all denote a *male doer* of something, or a *male person* attached to some place or station—thus ὁδιτης is a *journeyer; Απολλωνιατης*, a *man of Apollonia*. Were we to go no further in our investigations, it would still be of much advantage if students were taught to arrange under the same head, words which agree in terminations, and, as a matter of course, generally in their meaning also. Perhaps it is hardly necessary to caution even beginners against putting such words as the following in the same class with κϱιτης:—

λεϖτοτης, ἡδυτης, καθαριοτης.

These words form in the genitive (to which and to the other oblique cases we must always look for the complete forms of a noun), λεϖτοτητος, ἡδυτητος, &c. and belong to a separate class.

The term *root* or *stem*, as applied to the principal elements of which language is formed, though generally supposed to be well understood, requires a little explanation. If from all the words just given above ending in της, we take away that termination, it is evident that the parts κϱῐ, ὁδῐ, ὑβρις, Ιταλιω, present some striking differences. Not one of these can be fairly called a root, except κρῐ, which we find in κϱι-σις, κϱι-μα, ε-κρι-θην, κϱι-τος, and many other words. In examining the word πολῐτης, we must recur to the word ϖολις, of which ϖολ is the root. There are two forms of the declension of ϖολις, which it will be sufficient to exhibit in the singular number:—

	Herodotean.	Attic.
N.	πολις	πολις
G.	πολιος	πολεως
D.	πολϊ	πολει
Ac.	πολιν	πολιν

In the Herodotean form of πολις, it appears that the real element is πολι; by the addition of ς, the nominative case is formed; by the addition of ος, the genitive; by that of ι, the dative; and by adding ν, the accusative. In the Attic declension we have, in the genitive and dative, an ε instead of this short ι. In the same way, if we take the word ὁδος, and exhibit it according to the oldest form of declension, it stands thus in the singular:—

N. ὁδος,
G. ὁδοιο, later form ὁδου— earliest form probably, ὁδοιος.
D. ὁδοι, do. ὁδωι and ὁδῳ.
Ac. ὁδον.

Here we have ς, ιο or ιος, ι, ν, respectively forming the characteristic terminations of the nominative, genitive, dative, and accusative from the crude form ὁδο.

When, in the next place, we consider that the oldest form of πολῑτης is πολῐνητης, we are led to the following conclusions: that the nouns in ιτης may have the penultimate syllable, either short or long; and that, in the latter case, it is certain, in some instances at least, that a contraction has taken place. In *Ῑταλι-ωτης*, *Αϖολλωνι-ᾱτης*, there is no contraction of the *ι*, and the latter word retains exactly the ancient form of *ϖολι-ητης*. In Herodotus it would be *Αϖολλωνι-ητης* like *Κϱοτωνι-ητης*, *Ποσειδωνι-ητης*. Again, on examining the Herodotean forms of such words as *πυλιητης*, *Αστυαγης*, we find that they must have originally belonged to nouns which increase in the genitive case: the declension of *Αστυαγης* may be exhibited in the following manner:—

	(1.)	(2.)
N.	*Αστυαγης*	Do.
G.	*Αστυαγεος*	*Αστυαγεω* and *ου*, or *ους*
D.	*Αστυαγεϊ*	*Αστυαγει*
A.	*Αστυαγεα(ν)*	*Αστυαγη*, or *-ην*.

We have no hesitation in affirming that the probable original form of all words in *ης* of the first declension of uncontracted nouns was that which we have given under number (1). Hence, in Attic Greek, we find that such proper names as *Σωκρατης* have a double accusative, *Σωκρατη* and *Σωκρατην*. If then, from *ϖολιητης* or *ϖολιτης*, *κϱιτης*, &c. we take away all but the case affixes, we have remaining *ϖολιητε*, *κϱιτε*, &c. to which form grammarians now sometimes give the name of *crude* forms. The crude form, therefore, of any noun may be defined as that part which remains after taking away the case endings: the root is that which remains after taking away both the case endings, and those suffixes, by the aid of which lengthened words, with new significations, may be supposed to have been formed from a simpler element.

It may perhaps be useful here to show in three parallel columns the genuine case endings of those Latin and Greek nouns in *s*, which do not increase in the genitive, according as we find them now in our printed books. That at one period of the language, probably prior to any written books that have come down to us, all the Latin and Greek nouns had an incremental syllable in the genitive and oblique cases, we consider to be nearly demonstrable.

LATIN.	GREEK.	SANSKRIT.*
N. . . . -*s* or -*es*	. . . *ς* or *ες*, or *ος*	Nom. . . -s. (*mf*), [-m (*n.*)]
G. . . . *i* and *ĭs*	. . . *ος*, *ιος*	Gen. . . -as (*mfn.*), -s (*mf.*), -ās (*f.*), [-sya (*mn*)]
D. . . . *i*	. . . *ι*	Dat. . . -e (*mfn.*), -ai (*f.*), [-aya (*mn*)]
Ac. . . *m*	. . . *ν* and *αν*	Acc. . . -m, -am (*mf.*) [-m. (*n*)]

Thus in *dominu-s*, or according to the older form *domi-*

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* We extract this from Bopp's *Grammatica Sanscrita*, p. 85. The termination

no-s, the addition of *s* to the crude form makes the nom.: the gen. *domini* is a contracted form of *domino-is*, *domino-i*: in the dat. *domino*, the final *i* is omitted and the *o* made long. In such a word as *nubes*, where the termination is long, we must consider *es* as added to the crude form *nube* or *nubi*; for it is almost indifferent in a very great number of instances whether we consider the final vowel of the crude form as an *ĭ* or *ĕ*. The same principle, which we have explained for *nubes*, will show why ες is added to πολιτε, and ος to λεο to produce respectively πολιτης and λεως.

We think it of importance to set in as clear a light as possible the difference between a real root and a crude form, that the student may never mistake one for the other. Sometimes they may happen to be the same. The following examples may remove any difficulty that still remains.

	Nom. Sing.	do.	do.	do.	do.
Words.	πολις,	πολιτης,	πολιτικος,	πολιτεια,	πολιτευμα
Crude form.	πολι,	πολιτε,	πολιτικο,	πολιτεια,	πολιτευματ.

In such instances as πολιτευμα, πϱαγμα, and in general all nouns increasing in the genitive, we only detect the crude form by looking at the oblique cases.

We will now show in what way we think boys ought to be taught to reduce words to their crude forms, and these again to their roots, if necessary. The value of the exercise consists in this, that the relationship subsisting between all the members of one class is thus easily seen and remembered, and a key is often obtained to the explanation of words of singular form; and further, such speculations as Messrs. Dunbar and Barker have indulged in, will cease to be mischievous, while the good that is in their lexicon may produce its full benefit.

Words in ιος, sometimes pronounced *yos*.

φιλ-ιος, πλουσ-ιος, οϱϑ-ιος
δολ-ιος, Μιλησ-ιος, αϱτ-ιος

The feminine form of φιλ-ιος is φιλ-ια, which is commonly called a noun. Πλουσ-ιος, which contains the same element as πλουτος, *wealth*, has the τ changed into an σ before the suffix ιος, which is the case in Μιλησιος and other words. But πλουτ itself is not a root—though it is made one in Dunbar's lexicon—any more than ορϑ and αρτ, which are reducible respectively to ορ (Lat. *or-ior*), and αρ.

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of the crude form, in admitting these endings, undergoes certain modifications which cannot be here explained. Those between crotchets [ ] are confined to words the crude form of which ends in short *ă*. All the Sanskrit cases are not given; the locative case ends in *i* in words terminating in consonants.

Words in ειος, though properly considered ending in ιος.

οϱε-ιος, λε-ιος, ϑε-ιος οϱνιϑειος
αδελφε-ιος, μεσογε-ιος, τελε-ιος συειος

In these words it will be observed that the ε belongs to the crude form, or to the root, as in ορε-ιος and λε-ιος respectively. The oldest form of αδελφος is αδελφεος, whence the form αδελφειος. In ορνιϑειος, συειος, &c. which belong to nouns increasing in the genitive, the penultima appears to be lengthened for euphonic reasons.

Words in σιος

γυνη-σιος ετη-σιος ἡμερη-σιος
κτη-σιος πρυμνή-σιος δημο-σιος.

In the word γυνησιος, &c. the crude form is γυνησιο, the root is γυν. From the element κτη *to acquire*, we have κτησις, *the act of acquiring; κτημα, an acquisition;* and κτησιος, the corresponding adjective. In ετη-σιος we observe ετε*, the crude form of ετος, with the final ε lengthened, which, in such a position, is almost universally the case. In δημοσιος the lengthening of the ο is not necessary, while in δημηγοϱος and similarly formed words it is for euphonic reasons essential.

Words in ιος preceded by α

μεσο, γα-ιος, σπουδα-ιος, τϱιτα-ιος,
ακμα-ιος, δεκατα-ιος, ὑστερα-ιος.

The element signifying *earth* is both γε and γα; hence we have the two forms μεσογειος and μεσογαιος. Most of the adjectives in αιος are connected with feminine nouns in α or η; thus we have ακμη, σπουδη. Τϱιταιος belongs to a class of words which have a particular signification, as τρίταιος ἦλθε, *he came on the third day;* τῇ τριταίᾳ ἐγένετο, *it took place on the third day.* The pedigree of τϱιταιος may be thus exhibited:—Crude form and root τϱι; *trĭ*, Sanskrit; *trĭ*, Latin; *drei*, German;. *three*, English—τϱι, τϱιτο and τϱιτα, τϱιτα-ιος.

Words in τηϱιος, and στηϱιος

ἱκε-τηριος, ϑελκ-τηριος, ϖαυ(σ)-τηριος
πενθη-τηριος, ϑρεϖ-τηριος, χρη(σ)-τηριον

In the two last instances, the σ between the vowel of the root and the τ, is a euphonic insertion of most frequent occurrence in Greek, as well as in the kindred tongues. In ϖενϑητηριος we observe ϖενϑε, the crude form of ϖενϑος, with the final vowel lengthened, which is not the case, it is true, in ἱκετηϱιος, but instead of this the word may be shortened into ἱκτηϱιος. The neuter forms of words in τηριος are nouns signifying generally a place for some business; εργαστηριον, *a workshop;* ϑυσιαστηριον, &c. Ποτηριον is a *drinking thing, a cup.*

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* In No. VIII. of this Journal (p. 353), the crude form of such words as ετος is considered to be ετες. We are not disposed either to deny or to assent to this altogether: we believe that in some words of this class the crude form does end in ς, but not in all. For our present purpose it is immaterial. Ετησιος is exactly analogous to στεφανηφοϱος, ασπιδηφοϱος, &c. in the length of the antepenult.

To show how such long words are built up from simple elements, it is only necessary to trace them from the root through each successive stage of development:—

ϑελγ as in θελγ-ω, θελκτος, θελκτηρ, ϑελκτηριος
ϖο as in ϖο-σις, ϖο-τος, ϖο-της, ϖοτηριος, -ν
ϖο-τηρ,

The γ of ϑελγ necessarily becomes a κ before τ, according to the rules of euphony.

We cannot here avoid making a short digression, being led thereto by the mention of the root ϖο. We find it in ϖινω, with ν placed between the root and the pronominal ending ω, as in φϑινω, φϑανω, &c. We see it without this incumbrance in ε-πι-ον, and we see the vowel in a fresh form in ϖο-σις, *the act of drinking;* ϖω-μα, *a draught,* &c. In turning to Professor Dunbar's Lexicon, we find the following:—

> ‘ Πόσις, εως, ἡ drink, *the same as πόμα. But*
> Πόσις, ιος or εως, ὁ, a husband, bridegroom, &c.’

The interposition of the word *but* raises an expectation that something will be said under the second word, which will remove this apparent confusion between *drinking* and *husbands.* But the *but* only raises false hopes; the pupil is left to believe, that in the Greek language, the very same word means *drink* and *husband.* We have only to regret that the reason *why* ϖοσις means *a husband* was not given. Following the example of Schrevelius, we will venture to suggest that it is because he drinks, or because he does not drink; it is quite indifferent which you take.

If we compare ϖοσ-ις, a *husband,* with ϖοτνια, and the Latin *pot-is,* we respectfully suggest that ϖος, 'ϖοτ, or *pot**, is the root, and that it is a word expressive of *power.* ‘ A relationship between ποτνια and *potis, potens,*’ says Schneider (Gr. Lex.), ‘ is not unlikely.’ About the etymology of ποσ-ις he says nothing. Under ποτνια we find in Dunbar the following:—

> ‘ Πότνιος, ία, ιον, venerable, revered, *used only in the fem.* &c. From πέτω, to fall: *because to fall down before one was an expression of reverence.*’

There is no such word in Greek as πετω, though there is a root πετ; but we do not see why, on the same principle, the word ορϑιος might not mean *revered,* coming, as a man may say, from ὀρω, *to rise,* because to rise before one was, and is, an expression of reverence.

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* Add to this *pati,* the crude form of the Sanskrit *patis,* a lord. The *t* in *pot,* or *pat,* is probably not radical.

Words in *ρος*; these may be preceded either by a long or short vowel, or by a consonant.

Νεα-ρος, ἁδ-ρος, γαμ(β)-ρος, κρατε-ρος
ὑγ-ρος, φαιδ-ρος, δολε-ρος, λυϖη-ρος
λυπ-ρος, λαβ-ρος, ὑμετε-ρος, ἡμετε-ρός.

We have purposely put in this list some words of considerable difficulty.

In *νεα-ρος*, the *ο* of the crude form *νεο* is changed in *α*; at least we prefer to consider it so, instead of making *αρος* the suffix. The short *a* in the Sanskrit continually corresponds to the Greek (*ο*.)

ʻΑ*δ-ρος*, *full-grown, ripe*, contains the same element as *ἁ(ν)δ-ανω*, and *ἁδην* or *ἅδην*, *abundantly.* Γ*αμ(β)-ρος*, following the analogy of *δολε-ϱος*, &c. would be *γαμε-ϱος*; when the vowel is dropped, the necessity for the insertion of the *β* is apparent, as in *hum(i)lis, humble; cam(a)ra, chambre.*

In *κρατὲ-ρος, λυπη-ρος*, we observe the crude forms *κρατε*, and *λυπη* or *λυπε*, which belong respectively to the words *κρατος, κρατεω*, and to *λυϖη, λυϖεω.*

Λ*αβ-ϱος*, *violent*, contains the same element as *λα(μ)β-ανω, ε-λαβ-ον, λαβ-η*, *the handle of any thing*, &c. Professor Dunbar puts it down as a primitive word, which is better than the explanation given in some Lexicons.

We have written down in this list, *ὑμετερος* and *ἡμετεϱος*, not because we are quite sure that they belong to this class, for such words as *ποτεϱος, ἑκατεϱος*, certainly do not; but because we think it is *possible* they may, notwithstanding appearances are against it. In Sanskrit the pronoun *I* is *aham*, corresponding to the Greek *εγων*. From an examination of the plural form of *aham*, the Sanskrit grammarians deduce *asmat* as the crude form, and in like manner they make *yushmat* the crude form of *twăm*, the Sanskrit word corresponding to the Greek *συ, τυ*, and *τυνη*, and to the Latin *tu.* The Sanskrit possessive pronoun corresponding to the Latin *noster* and Greek *ἡμετεϱος* is *asmadīyas*, which, in its suffix, *īya* partly resembles the Sanskrit class of comparatives with the suffix *īyas*, the Greek in *ῑον*, and the Latin in *-ior.* As the Greek word, however, contains the suffix *τερος*, many may choose to class it, though we do not, with the comparatives in *τερος*, and with pronouns of the same termination; it may then be exhibited thus:—

ἡμε-τερος, σοφω-τερος, ἑκα-τερος
ὑμε-τερος, δεινο-τερος, πο-τερος

In *σοφωτεϱος* the *ο* of the crude form *σοφο*, is lengthened according to a general euphonical principle, which, in *δεινοτεϱος*, *does not operate,* because the præantepenult, being already *long, renders any* change unnecessary, as far as the ear is concerned. Ἑκα-τεϱος, signifies *each one of two;* ϖο-τεϱος, *which of two?* Ἑκα-στος, which has the same suffix as the superlatives, ὑψι-στος, κϱατι-στος, αϱι-στος, &c. signifies *each one of many.*

It was not our intention to go through the whole list of nominal terminations, but only to select some of the most striking instances for illustration. The reader will find more in Buttmann's larger grammar, p. 305, &c. to which book we beg to refer him for all matters connected with the etymology and the accidence, as it is called, of the Greek language, instead of the first volume of Matthiæ*. We will recur once more to nouns in -της:—

τοξο-ν, τοξο-της; ϖοιε-ω, ϖοιη-της; τοξευ-της
οικο-ς, οικε-ω, } οικε-της; ὁμιλε-ω, ὁμιλη-της; ιχνευ-της

The first example is formed by adding της to the crude form τοξο: in the second instance the form is οικε-της, not οικο-της, which we might therefore rather derive from the crude form οικε of the verb than from that of the noun. By this it must not be understood that we mean to assert that we know any thing at all *historically* of the formation of these words; but we know so much as this, that while there corresponds to οικετης a verb οικεω, there is no verb τοξεω corresponding to τοξοτης. If then the form of the noun can lead us to infer the actual or possible existence of a particular form of verb, according to analogy, *this* is what we gain by the classification. Thus the nouns τοξευτης and ιχνευτης lead us to infer the existence of τοξευω and ιχνευω. It may be said, that if οικετης leads to a verb οικεω, the noun τοξοτης should, in like manner, lead us to τοξοω. This is quite correct; and in the same way ϖοιητης leads to ϖοιεω, ἱπποτης, to ἱπποω, a real existing word, but one of very rare occurrence.

But what must we say to such words as φυλετης, πενεστης, and also to ὁϖλιτης, ϖολιτης, στϱατιωτης, as to their connexion with a verbal stem? We certainly have no trace of a verb φυλεω, and therefore we must recur to the noun φυλη as the element, on which we would observe, however, that the real stem of this word may be φυλε and that the nominative may be formed by the addition of the long η, which, as in συκεη, συκη; αλωϖεκεη, αλωπεκη, &c. absorbs the short vowel.

Buttmann remarks (p. 325), that such words as we have just quoted, instead of having any distinct reference to the *action* of the verb, denote merely a *male person* with reference to a subject—thus πολιτης *is a citizen, a member of a political community;* ὁπλιτης is a *completely equipped soldier of the highest class,* and so on. According to this principle, Buttmann would form οικετης, a *domestic,* a *slave,* from οικος, and οικητωρ, a *settler, inhabitant, colonist,* from οικεω.

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* We pass no judgment on the last edition of Matthiæ, which we propose to examine hereafter.

We have made these remarks on the words in της, in order to show, that, though it is not difficult to make such a classification as will be useful to a student, there are still many difficulties in the subject which it would be well for a teacher not to overlook, nor yet to embarrass a beginner with them at first, even should the teacher happen to discover them himself. Some elementary books, lately published, show that some masters are beginning to be aware of the importance of founding grammatical knowledge on a new and sounder basis; but in all the instances we have yet seen, there is so much error, that little has hitherto been gained by the attempt.

Closely related to the masculine form in της are those in τηϱ and τωϱ, though they are much less numerous.

αϱο-τηϱ οπ-τηρ οικη-τωϱ πϱακ-τωϱ
σω-τηϱ ορχη(σ)-τηρ ῥη-τωρ κτι(σ)-τωϱ.

These too signify a *male doer,* with the exception of some few words, such as ζωστηρ, *a belt:* the vowel or consonant which in each case precedes the termination τηϱ is the final letter of the verbal root: the (σ) in ορχηστηρ, κτιστωρ is that euphonical letter which, of all others, is most frequently inserted in Greek words.

The student should be taught to observe the relationship between the masculine and feminine forms of nouns, of which our common grammars hardly attempt the slightest notice, except for the patronymics. They might, with great advantage to the learner, imitate even Lindley Murray in his list of words beginning *abbot, abbess,* &c. We give a list of a few:—

	Nom.	Crude forms of Fem.
προδοτης	πϱοδοτις	πϱοδοτιδ
ἱκετης	ἱκετις	ἱκετιδ
βασιλευς	βασιλις	βασιλιδ
γενετωρ	γενετειρα	same as nom.
σωτηϱ	σωτειρα	do.
τινακτηρ	τινακτειρα	do.
ψαλτης	ψαλτϱια	do.
οϱχηστης	ορχηστρις	ορχηστριδ
ορχηστηρ	οϱχηστρια	ορχηστρια
αιχμαλωτος	αιχμαλωτις	αιχμαλωτιδ

	Nom.	Crude forms of Fem.
λεων	λεαινα	same as nom.
Λακων	Λακαινα	do.
αναξ	ανασσα	do.
φοινιξ	φοινισσα	do.
ϑης	ϑησσα	do.
ἱερευς	ἱερεια	do.

This list may easily be extended.

The most difficult part of the etymology of a language is the pronouns, of which we shall not say anything at present beyond a few remarks on the pronominal adjectives. Without attempting to assign their origin, the student will gain a great deal by such a simple classification as the following, (see Buttman, p. 312.)

Interrog.	Indefin.	Demonstrat.	Relat.
πόσος	ποσός	τόσος	ὁποσος, ὅσος
ποῖος	ποιός	τοῖος	ὁποῖος, οἷος
πηλίκος	πηλίκος	τηλίκος	ὁπηλικος, ἥλικος.

The difference between πόσος interrogative and ποσός indefinite is marked by the accent; but it is much better to show a student that the difference in signification is always distinctly marked by the *place* of the word in a sentence. Other correlatives, as they are called, which contain only the interrogative and the relative forms, will readily occur to the teacher.

Interrog.	Relat.
ποδαπος.	ὁποδαπος
ποτερος	ὁποτερος.

A class of adverbs may also be pointed out agreeing in their stem with the pronouns just given above. The following are some of them :—

Interrog.	Indef.	Demonstrat.	Relat.
πότε	ποτέ	τοτε	ὁποτε, ὁτε
πῶς	πώς	τως	ὁπως, ὡς
ποῦ	πού		ὁπου, οὗ
πόθεν	ποθέν	τοθεν	ὁποθεν, ὁθεν
πηνίκα		τηνικα	ὁπηνικα, ἡνικα.

The fertile stem of all these words is πο: the simplest form of the nominative we believe to have been πος. But instead of the stem πο we find, in Herodotus, κο, as in κοιος, κοτε, κοθεν, &c.; and, in Latin, *quis*, which in its various forms exhibits the stems *ki*, *ko*, *ku*, in *quis*, *cuius*, *quod*, *quot*, &c. It would be a step beyond our present purpose to attempt an explanation of the various suffixes, by the addition of which to πο, πη, το, τη, ὁπο, ὁπη, so many new words arise. The explanation of -λικος in πη-λικος, &c. has been lately given by Bopp *, and perhaps successfully;—he makes it akin to our word *like*,—thus, ϖηλικ or κηλικ is, *whalike?* (who like?) or *whilk*, or finally *which*. We doubt if Bopp's explanation of the suffix νικα in πηνικα, &c. is equally successful. At present we are inclined to consider πηνικ and ϖηλικ as the same. There is a common error, which Buttmann we believe was the first to point out, with respect to the following words:—

τοιουτος, τηλικουτος, τοσουτος.

They are generally said to be compounded of τοιος and οὗτος, &c. The following way of writing these words will show the error of this supposition:—

ὁ-τος, τοιο-τος, τηλικο-τος, τοσο-τος,
οὗ-τος, τοιου-τος, τηλικου-τος, τοσου-τος.

The mode of writing which we have adopted in the first line is that which shows the formation of these words, and would be strictly true for the epoch of many existing marbles in which του, αυτους, βουλη, are written το, αυτος, βολη. The word τυννουτος belongs to the clan of τοιουτος, &c.

The part of Greek grammar which is most difficult for beginners is the system of verbs; and this arises as well from the real complexity of the subject as from the clumsy way in which it is generally treated. For the purposes of instruction we should think it unnecessary to load the memory of a pupil with all the forms as they are put down in the grammars; but instead of this we would exercise him on those tenses only which are of most frequent occurrence, leaving those which are seldom used to be learned as they are wanted. If then we suppose a boy to begin his Greek studies by reading some easy book with the aid of his teacher, he might be required to register every example of a tense which occurred in his lessons. When a future occurred, such as ποιησω, he might learn by comparing it with another future, such as γραϖ-σω, that the syllable σω is the proper characteristic of this tense. Should he then meet with γελασω, τιμησω, and similar forms, he could not possibly find any difficulty after he had fully comprehended the nature of that termination which belongs to the future. By cutting off from ϖοιησω, γελασω, τιμησω, the final σω, he knows that he has the crude form; but he cannot with certainty conclude, that if he adds ω to this, he will have the present, for so numerous are the changes which the vowels undergo in Greek, that to master them all requires much practice. Again, if

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* Ueber den Einfluss der Pronomina auf die Wortbildung im Sanskrit und den mit ihm verwandten Sprachen. Berlin. 1832.

the boy meets with πϱακ-σω, ϖηκ-σω, ολεσω, ϑησω, &c., he knows with certainty that these are futures, and he can determine the root in each case by subtracting the syllable σω. And this he can do, if he never saw the present tenses, or even if they do not exist; for when the real characteristic termination in each tense is well understood, it is immaterial to us whether or not all other tenses exist which grammarians have chosen to register. Even if their favourite present tense be missing, without which they cannot conceive the existence of a word, it matters not; so much the better, for it is the ugliest, most unmanageable, and most Proteus kind of word that any language has to offer. This tense and the imperfect, which indeed depends on it, are the great irregularities in the Greek language. We must likewise except such verbs as στελλω, μενω, &c., where the root ends with a liquid, which are really irregular in the future; while λαμϐανω, ολλυμι, &c., are as regular as other words. But we repeat, that when the characteristic terminations and prefixes of about half a dozen tenses are well understood, the real difficulty of the Greek verbs is overcome. Suppose the following words to occur in the lesson of a student who has been trained on this plan: εδοξε, τεταμενος, δικαιωσομαι, ακαχμενος, ἕαλωκα, &c. He can determine the root in each instance: he can give to the tense its technical name, and that signification which he has been taught to give to similarly constructed tenses; we mean the significations that he has learned from actual examples in his reading, for any other mode of learning the meaning of tenses, save in conjunction with other words forming a complete proposition or sentence, is the same kind of thing as if a man were to learn all the German or French vocabulary, and then to suppose that he could read and speak these languages. Indeed, we are of opinion, that the practice of teaching boys to give particular meanings to the respective cases and tenses of verbs and nouns as they learn them in a grammar, is one of the very greatest impediments to acquiring a language that perverse ingenuity could devise. The boy is taught that *to* is the sign of the dative case, while his earliest experience in reading tells him that the accusative frequently has this sign, and that the dative sometimes most provokingly rejoices in the sign *from*.

It may be worth while exhibiting *some* of the various forms of the present tenses in Greek, and contrasting them with the futures:

Present.	Future.
ποιε-ω	ποιη-σω
τιμα-ω	τιμη-σω
δηλο-ω	δηλω-σω

Present.	Future.
δι-δω-μι	δω-σω
σκεδα(ννυ)-μι	σκεδα-σω
πλησσω	πληκ-σω
κλαζω	κλαγξω, *i. e.* κλαγκ-σω
οιμωζω	οιμωκ-σω
μι-μνη-σκω	μνη-σω
ἑψω	ἑψη-σω.

The verbs in which a liquid precedes the ω of the present have not always σω for the characteristic termination of the future; though analogy and some examples of words of this class ending in σω, seem to justify our considering σω as the original characteristic of the future of these words also.

Present.	Futures.	
βαλλω	βαλω	βαλλη-σω (Aristoph.)
οφειλω		οφειλησω
μελλω		μελλη-σω
κελλω		κελ-σω
τι(ν)-ω		τι-σω
κεϱδα-ινω	κερδανω	κερδη-σομαι
λα(μ)β-ανω		ληπ-σομαι
οφλι-σκανω		οφλη-σω
ϑιγ(γ)-ανω		ϑικ-σω.

We have classed with those verbs in which a liquid precedes ω, those also in which this liquid forms no part of the root, such as κερδαινω, λαμβανω, &c. Κερδαινω is a curious example of a verb having a double future—one, which contains the ν of the present, a letter not belonging to the true verbal stem; and a second, which is quite regular.

The advantage of teaching a young student to recognize, at first sight, in any tense that may be presented to him, its real component parts, is so great, and appears to us so obvious, that we should despair of convincing those by argument who are not convinced by making the experiment. It seems to us that when such a nice little word as προπαρασκευασϑησομεϑα occurs, it is better for the student to cut off the tail ϑησομεϑα, which marks a particular tense, number, and person, then to cut off the forepart, and thus come to the verbal crude form σκευα(σ) with its euphonic σ, and, finally, to descend to σκευ, instead of beginning with προπαρασκευαζω, and making the tour of all imaginable and unimaginable words till he arrives at πϱοπαϱασκευασϑησομεϑα.

WESTMINSTER SCHOOL.

[Conformably to our plan as stated at the head of the article entitled 'Harrow School,' No. V. of this Journal, we are enabled to present our readers with an accurate account of the course of instruction at Westminster School.]

A SHORT ACCOUNT OF THE DISCIPLINE, STUDIES, EXAMINATIONS, PRIZES, &c. OF WESTMINSTER SCHOOL.

WESTMINSTER School is a royal foundation, and richly endowed under the name of St. Peter's College, Westminster. At the school, however, the boys receive but little advantage in point of money. The objects of competition are four studentships at Oxford, and three or four scholarships at Cambridge. Its statutes were given by Queen Elizabeth.

Division of the Boys.

There are forty boys on the royal foundation called King's scholars, and four on a private foundation by Williams, Bishop of Lincoln. The remainder are called Town boys. Vacancies on the royal foundation are filled up once a year by candidates from the Town boys, who are elected entirely according to merit, by an examination which will be described hereafter. The Bishop's boys are nominated by the dean and master jointly. In school at the lessons, no distinction whatever is observed between the King's scholars and the rest.

Residence and Discipline of the Boys.

The King's scholars all sleep in one large room, the college or dormitory (150 feet long). Their dining-room is a detached building, very similar to the halls of colleges at Oxford and Cambridge. Adjoining to the dormitory, and having a private entrance to it, is the under-master's house. Upon him devolves the care of the King's scholars, during those hours in which they are confined to the college*. At other times the head-master is responsible for their conduct.

The greater part of the Town boys reside in four boarding-houses, which are situated within the precincts of Dean's Yard. One of them belongs to an usher; the rest are superintended by ushers living in or near them. The expense is about the same in either case. One of the ushers, who has not the care of a boarding-house, takes six private pupils on higher terms. The Town boys dine at one, and sup at eight; except at the usher's house, where the supper is superseded by tea at dusk. The remainder of the Town boys live at home with their friends, but, out of school, would be considered under the control and correction of the masters, if complaints of misconduct should be made against them. In college and the boarding-houses there is a roll-call at all times when the doors are locked*. Prayers also are read in the evening. Whatever breaches of discipline occur are either visited immediately by the under-master, or usher; or if the offence be of a higher kind, it is referred to the head-master, or, in the case of the King's scholars, to the Dean of Westminster, who is supreme.

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* By the strict letter of the statutes, the King's scholars are required to be in some particular place, called *station*—either the school, or the enclosure in Dean's Yard, or the cricket-ground, or the college, or the hall, at every moment of the day. There are three monitors appointed from the senior boys, who are responsible for this attendance, and bound to preserve due order and discipline. These *stations* are still enforced upon the lower half of the King's scholars with considerable strictness. The upper half is, by custom, excused.

In case of illness, a King's scholar is removed from the dormitory to the house where he lived when a Town boy, (in which there is a room appropriated to the King's scholars,) and is then under the authority of the usher of the house, and attends the roll-call and prayers.

No boarder is allowed to remain out of school on plea of illness, (unless by particular permission,) without seeing a medical man, who may be either one chosen by his friends, or the one attached to the house.

Libraries

are attached to each house, and to college. A new boy pays 1*l.* 1*s.*, and every one 3*s.* 6*d.* half-yearly to the support of them. There is also a small school library, containing old editions of the classics, but little used.

Division of the School.

The school, one large room, is divided into an upper and an under school. The head-master, with his ushers, conducts the business of the former; the under-master with his, that of the latter. The boys are classed in *forms*†, according to their proficiency. Each form is divided into two removes, which have many, but not all their lessons the same. A boy ordinarily remains about half-a-year in every remove; but a deserving boy is complimented with a *by-remove*, at any time that the master and usher think fit. To pass regularly through the school, remaining two years in the sixth form, takes eight years. A boy is then seventeen or eighteen years old.

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* This time varies according to the season of the year, from six o'clock to half-past eight.

† These forms are the sixth, shell, fifth, fourth, in the upper school; the third, second, first, and petty, in the under.

School Hours.

The school hours are from eight o'clock (or half-past seven in the summer) every morning, to twelve, with the intermission of an hour allowed for breakfast; and again, from half-past two o'clock to five in the afternoon of every Monday, Wednesday, and Friday. In the afternoons of Tuesdays and Thursdays, the boarders are occupied about the same length of time with exercises, the lower forms under the eye of an usher. All, whose parents wish it, employ part of this interval in French, or writing and arithmetic, with masters appointed by the school, or chosen by the parents. But the two upper forms attend a mathematical lecture for an hour in the school under the master and an usher. (See scheme.) The King's scholars are similarly engaged in college upon exercises or mathematics, under the superintendence of the under-master, who is also present almost every evening for about an hour and a half in the dormitory, for the purpose of assisting the studies of the under elections. The home-boarders write their verses at home, or with an usher, as their parents please. They choose also a time most convenient to themselves, if they are wanted at home between two and five.

Holidays.

All the Saint's Days, marked with red letters in the almanac, are holidays*. Saturday afternoon is a half holiday†. The regular vacations are three weeks at Whitsuntide, a month at Bartholomew-tide, and nearly a month at Christmas.

Lessons.

It is the general custom of the school for the boys to prepare their lessons without the assistance of a private tutor, in school or out as they please. In their houses, or in college, their time is also occupied in writing exercises, and, if in the shells or sixth form, in preparing for their remove or in carrying on private studies and reading mathematics. As far as possible also, a form is not employed upon more than one Greek and one Latin subject for *lesson* at once. This custom is most strictly observed in the sixth.

Below will be presented a synopsis of the weekly work of each form, and also of the books read by a boy in his progress through the school. During Lent, and a little longer if necessary, the sixth form read St. Luke's Gospel one year, and Grotius De Veritate, &c. the next. With these are combined, in two classes, the different kinds of evidence in favour of the truth of the Christian religion; and particularly with the former, the scripture proofs of the principal points in the Creed and the Articles are examined.

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* Attendance, however, at the morning service in the Abbey is required. In the afternoon the boarding houses and dormitory are locked up from two to five.

The exercise set on the evening before a holiday is somewhat longer than the usual one of the day.

† On Saturday and Sunday the boys, whose friends reside in London, are allowed to visit them.

Private Studies

fill up the spare time of the sixth, both in school and out of it. These are followed up by each boy according to his industry and ability, without any regular superintendence of the master. All, however, are expected to read a certain quantity, and weekly accounts are given up of each boy's progress. Occasional examinations are held by the master, as he has time, and when he thinks them most useful or necessary. The course of private studies includes Homer, Virgil, Horace, Porson's Greek plays, the remainder of the Anabasis which may not have been read in the Shell, and, for the more advanced, parts of Tacitus, Livy, Thucydides, Demosthenes, Xenophon, Herodotus, Hesiod, &c. as the boy himself wishes, or the master judges best adapted to accompany the public lesson. These studies, however, always embrace whatever portions of Greek or Roman history are required for the lesson of the day, and care is taken to arrange the subjects in the most convenient manner for this purpose.

Speeches

are recited in school every Friday by three King's scholars and three Town boys. They choose their own subjects from an English, Latin, or Greek author; generally, however, from Shakspeare or Milton. These are rehearsed immediately after morning school on Wednesday before the master.

Challenging and Principes.

The business of every form below the sixth is conducted in *challenges*, where a boy, who makes any mistake, surrenders his place to the one who can correct him. A record is kept of the first four or five at the close of every challenge. These are called *principes*. The places of the boys are determined at the end of each quarter by the aggregate amount of the whole time. A weekly account is also sent up to the master, of those who have been sent back in any particular lesson.

Exercises.

The sixth form generally write one English, one Greek, and two Latin exercises every week. The English is a theme or poetical essay, or a poetical translation of an Ode of Horace, or perhaps of a portion of the author they are reading for lesson, if a poet, and occasionally a prose translation of the prose lesson of the day. The Greek exercises are iambic, anapæstic, or hexameter verses from Milton, or an exercise from the last part of Huntingford. The Latin are a theme, an exercise from Butler's Praxis, a translation epic or lyric from Milton, or a copy of hexameter verses on some given subject, generally taken from the Bible, and then called a Bible exercise. The choice among all these depends upon the judgment of the master, guided in great measure by the subjects on which the form is occupied for lesson, except that a Bible exercise is always set on Saturday.

On Tuesday and Thursday, or Saturday and Thursday afternoons, the boys below the sixth are employed in making verses. For these boys the exercise is usually a passage of some English poet to be turned into Latin hexameters or elegiacs.

Hebrew

is taught to the upper half of the King's scholars. They learn an elementary grammar, and can construe and parse three or four chapters of the History of Joseph*.

Punishments in School.

In school any slight neglect of duty is left to the usher of the form, but the heavier cases are sent to the master, who punishes by an imposition or flogging, as he sees fit.

The monitors in the discharge of their duty have the power of confining or setting impositions to the lower boys on the foundation, but not to the Town boys; but whatever be the offence, they are strictly forbidden to inflict corporal punishment.

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* Edited by the Rev. A. Ollivant.

Synopsis of Books used in the School.

Form.	*Greek.*	*Latin and English.*
Under School.		Æsop, Valpy's Delectus, Clarke's Introduction, Sacred Exercises, Ovid's Fasti, Extracts from Ovid's Met , Exposition of the Catechism (abridged from Wake), Latin Grammar. Arithmetic to the end of the rule of three.
Fourth Two Removes.	Valpy's Gr. Delectus, Gr Epig , Gr. Grammar, Geogr. of Greece (contained in first two numbers of Maps by the Soc for Diff. of Use. Know.), Gr. Tesment.	Virg. Æn., Cæs Com , Terence, Exposition of Catechism, one of the Gospels (English), English History, Bible, Arithmetic as far as Practice inclusive.
Fifth Two Removes.	Hom, Il. first two books, Greek Eclecta, containing selections from Herodotus, Thucydides, and Xenophon, Greek Testament, Gr. Grammar.	Virg Æn., Cic. de Senect , Cic. de Amicit., Terence, Expos. of Catechism, English History, Maps of Greece and Italy, ancient and modern, Arithmetic as far as Interest included.
Shell (which includes some of the King's scholars of the two junior elections.)	Hom. Il. (Heyne abridged), Xen. Anab , Greek Testament, or occasionally Diatessaron.	Cicero De Off , De Senect , De Amicit. Virg Æn., Terence, Hor. Od , Goldsmith's Rome and Hist. of Greece (by Society of Useful Knowl.), Tomline's Theology, Wood's Algebra.
Sixth, (which includes all the Third and Fourth Elections of the King's Scholars, and the more advanced of the Second Election.)	Thuc I. Herod. I. Xen. Hell. V. Dem. Phil. A. B. Oly. A (Γ). } Bound up uniformly with a small Chronological Table for the use of the School Tragedies } In separate plays as any is edited. Hom. Heyne, abridged. two or three books annually, Greek Tesment. The lexicons are those by Scapula and Donnegan.	Livy's Speeches (Oxf Conciones), Sallust (Delphin), Cic. Cat. Orat , Horace, Sat Epist. and Ars P. (Dar), Virg. Georg. and Ecl. (Oxf Ed), Juvenal and Pers (Delphin), Terence Adelp. Phor. And. Eun , Grotius, Hist. of Greece as in Shell, Tomline, Paley's Evid Euclid.

A few pages are in preparation, containing examples of Greek construction, arranged in the order of Matthiæ's Grammar, and selected partly from Greek grammars, partly from the books read in the school. They may be attached to the end of the lesson-book, and referred to by the master as he proceeds.

Matthiæ's and Buttmann's Greek Grammar, Potter's Antiquities and the Abridgment by Paul, Adam's Antiquities, Zumpt's Latin Grammar, and various large Maps and Lexicons are in the school, and in the boys' libraries, to be consulted when necessary.

Questions on Paley have also been printed to assist the boys in making themselves acquainted with the subject before the lecture begins.

Whilst one remove is engaged with the usher, the other is employed about their exercise to be given up in the next school.

The exercises consist of translations from Latin prose and verse into English prose, and from English verse into Latin verse.

Tables of the occupation of each Form in the School.

First Form.

Monday.

8—9	Written Translation of Æsop.
9—10	Exposition of the Church Catechism.
10—11	Breakfast.
11—12	Construe and Parse Psalm.
2¼—3¼	*Construe and Parse Æsop.*
3¼—4	*Examine Exercises.*
4—5	*Written Translation of Psalm.*

Tuesday.

8—9	*Written Translation of Valpy's Delectus.*
9—10	*Say by heart Grammar—Exercise Examinations.*
10—11	Breakfast.
11—12	Construe and Parse Psalm.
2¼—3¼	Exercises in Usher's Room, Writing, or French Master.
3¼—4	
4—5	

Wednesday.

8—9	Written Translation of Æsop.
9—10	Say by heart Grammar—Exercise Examinations.
10—11	Breakfast.
11—12	Construe and Parse Delectus.
2¼—3¼	Construe and Parse Æsop.
3¼—4	Examine Exercises.
4—5	Written Translation of Clarke.

Thursday.

8—9	Written Translation of Delectus
9—10	Say by heart Grammar—Exercise Examinations.
10—11	Breakfast.
11—12	Construe and Parse Clarke.
2¼—3¼	Same as on Tuesday.
3¼—4	
4—5	

Friday.

8—9	Written Translation of Æsop
9—10	Say by heart Grammar—Exercise Examinations.
10—11	Breakfast
11—12	Construe and Parse Delectus.
2¼—3¼	Construe and Parse Æsop.
3¼—4	Examine Exercises.
4—5	Written Translation of Clarke.

Saturday.

8—9	Written Translation of Psalm.
9—10	Say by heart Grammar—Exercise Examinations.
10—11	Breakfast
11—12	Construe and Parse Clarke.
3—4	Abbey Service.

Second Form.

Monday.

8—9	Say by heart Exposition of Catechism—Exercises Examined.
9 - 10	Breakfast.
10—11	Construe vivâ voce, Parse, and tell Grammatical Rules applicable to the lesson, of which a written translation has been previously made.
11—12	Write a Translation—Valpy's Delectus.
2¼—4	Construe, Parse, and tell Rules, as at 10.—Exercises Examined.
4—5	Translation written—A few verses of a Psalm.

TUESDAY.

8—9 Say by heart a portion of the Latin Grammar—Exercises Examined.
9—10 Breakfast.
10—11 Construe vivâ voce, Parse, and tell Grammatical Rules applicable to the lesson, of which a written translation has been previously made.
11—12 Write a Translation—Valpy's Delectus.
2½—4 }
4—5 } Exercise in Usher's Room, Writing or French Master.

WEDNESDAY.

8—9 Say by heart a portion of the Latin Grammar—Exercises Examined.
9—10 Breakfast.
10—11 Construe vivâ voce, Parse, and tell Grammatical Rules applicable to the lesson, of which a written translation has been previously made.
11—12 Write a Translation—Valpy's Delectus.
2½—4 Same as on Monday
4—5 Translation written—A portion of Clarke.

THURSDAY.

8—9 Say by heart a portion of the Latin Grammar—Exercises Examined.
9—10 Breakfast.
10—11 Construe vivâ voce, Parse, and tell Grammatical Rules applicable to the lesson, of which a written translation has been previously made.
11—12 Write a Translation—Valpy's Delectus.
2½—4 }
4—5 } Same as on Tuesday.

FRIDAY.

8—9 Say by heart a portion of the Latin Grammar—Exercises Examined.
9—10 Breakfast
10—11 Construe vivâ voce, Parse, and tell Grammatical Rules applicable to the lesson, of which a written translation has been previously made.
11—12 Write a Translation—Valpy's Delectus.
2½—4 Same as on Monday.
4—5 Same as on Wednesday.

SATURDAY.

8—9 Say by heart a portion of the Latin Grammar—Exercises Examined.
9—10 Breakfast.
10—11 Construe vivâ voce, Parse, and tell Grammatical Rules applicable to the lesson, of which a written translation has been previously made.
11—12 Written translation of a few verses of a Psalm.
2½—4 Abbey Service.

Third Form.

MONDAY.

8—9 Exposition of Church Catechism.
9—10 Translate Nepos.
10—11 Breakfast.
11—12 Construe and Parse Sacred Exercises.
2½—3½ Translate Sacred Exercises.
3½—4 Look over Exercises.
4—5 Construe and Parse Nepos.

TUESDAY.

8—9 Grammar—Examine Exercises.
9—10 Translate Ovid's Metamorphoses.
10—11 Breakfast.
11—12 Translate and Parse Sacred Exercises.
2½—3½ }
3½—4 } Verse Exercise in Usher's Room, and Writing and French Master.
4—5 }

WEDNESDAY.

8—9	Grammar—Examine Exercises.
9—10	Translate Nepos.
10—11	Breakfast.
11—12	Construe and Parse Ovid's Metamorphoses.
2½—3½	Translate Clarke.
3½—4	*Look over Exercises.*
4—5	*Construe and Parse Nepos.*

THURSDAY.

8—9	Grammar—Examine Exercises.
9—10	Translate Ovid's *Metamorphoses.*
10—11	Breakfast.
11—12	Construe and Parse Clarke.
2½—3½	Same as on Tuesday.
3½—4	
4—5	

FRIDAY.

8—9	Grammar—Examine Exercises.
9—10	Translate Ovid's Fast.
10—11	Breakfast.
11—12	Construe and Parse Ovid's Metamorphoses.
2½—3½	Translate Ovid's Fast.
3½—4	Look over Exercises.
4—5	Construe and Parse Ovid's Fast.

SATURDAY.

8—9	Grammar—Examine Exercises.
9—10	Translate Sacred Exercises.
10—11	Breakfast.
11—12	Construe and Parse Ovid's Fast.
3—4	Abbey Service.

The grammar is so apportioned that a boy will go through all the important parts of it at least four or five times in his course through the under-school. While one form (or remove) is under *vivâ voce* examination, another is writing under the master's eye, and the exercise is given up as soon as finished. After the lesson has been construed and parsed, the exercise is written over fair. This, and the preparation of grammar, is done in the evenings. The boys also learn the Exposition of Catechism, an Abridgment of Wake, and Ovid Lessons, by heart, in the evenings. Whenever a fresh lesson of Ovid is to be construed, the preceding lesson is also said by heart. The books, except Cornelius Nepos, Clarke's Exercises, and the Delectus, are peculiar to the school.

Marks are given for exercises throughout the under-school, and added to the account of the *principes.* Afterwards, parsing rules from the grammar are required to be very accurately told *memoriter.* Translations are always done under the master's eye. The teaching of versification is included under the head of grammar. If a boy enters, not having begun Latin,

Fourth Form.

MONDAY.

8—9 **Examinations in some Chapters of the Bible prepared before.**
9—10 Breakfast.
10—11½ Hear the Two Removes Greek Lesson—The Remove not being heard prepares Lesson for Afternoon or Morning.
11½—12 Hear Exposition of Church Catechism.
2½—4 Hear Latin Lesson Virgil.
4—5 Read English History—Put Questions in Geography and History—Finish examining Exercises

TUESDAY.

8—9 Hear Grammar—Look over Exercises.
9—10 Breakfast.
10—11½ Hear the Two Removes Greek Lesson—The Remove not being heard prepares Lesson for Afternoon or Morning.
2—3 Writing and Arithmetic with Master
3—5 Latin Verse Exercises done under the Eye of the respective Ushers of the Boarding-houses.

WEDNESDAY.

8—9 Hear Grammar—Look over Exercise .
9—10 Breakfast.
10—11½ Hear the Two Removes Greek Lesson—The Remove not being heard prepares Lesson for Afternoon or Morning
11½—12 Hear Parsing.
2½—4 Hear Latin Lesson Cæsar
4—5 Examine in Arithmetic—Examine Exercises.

THURSDAY.

8—9 Hear Grammar—Look over Exercises.
9—10 Breakfast.
10—11½ Hear the Two Removes Greek Lesson—The Remove not being heard prepares Lesson for Afternoon or Morning.
11½—12 Hear Parsing.
2½—4 Same as Tuesday.
4—5 Ditto.

FRIDAY.

8—9 Hear Grammar—Look over Exercises.
9—10 Breakfast.
10—11½ Hear the Two Removes Greek Lesson—The Remove not being heard prepares Lesson for Afternoon or Morning.
11½—12 Hear Parsing.
2½—4 Hear Repetition, about 16 lines of Virgil.
4—5 Same as on Monday.

SATURDAY.

8—9 Hear Grammar—Look over Exercises
9—10 Breakfast
10—11½ Hear the Two Removes Greek Lesson—The Remove not being heard prepares Lesson for Afternoon or Morning.
11½—12 Examine Exercises.
2½—4 Abbey Service.

⁂ The Examination for a Remove is principally in the subjects on which the boys have been occupied during the present half year.

Fifth Form.

MONDAY.

8—10 Construe Greek Testament—Examination in three or four Chapters of the Bible—Exposition of Catechism.
10—11 Breakfast.
11—12 Construe the whole of the Greek done in the preceding week
2½—4 Latin Lesson, Cicero, Virgil, or Terence, after which the Translation of it is written out—Theme set for next day.
4–5 Greek Parsing—English History.

TUESDAY.

8—10 *Repeat a portion of Greek Grammar which has been previously explained—Diary of Meanings and Derivations—Examination in Diary.*
10—11 Breakfast.
11—12 Verse Exercises set—Themes and Translations examined.
2—3 Writing and Arithmetic with Writing Master
3—5 Latin Verse Exercises done under the Eye of the respective Ushers of the Boarding Houses

8—10 Repeat a portion of Greek Grammar which has been previously explained—Diary of Meanings and Derivations—Examination in Diary.
10—11 Breakfast.
11—12 Construe Greek Lesson, of which the Diary was written the day before.
2½—4 Same as on Monday, instead of Theme, a Latin Prose Exercise, or a Map, is set alternately
4—5 Same as on Monday

THURSDAY.

8—10 Repeat a portion of Greek Grammar which has been previously explained—Diary of Meanings and Derivations—Examination in Diary.
10—11 Breakfast.
11—12 Construe Greek Lesson, of which the Diary was written the day before.
2½—4 Same as on Tuesday.
4—5 Ditto

FRIDAY.

8—10 Repeat a portion of Greek Grammar which has been previously explained—Diary of Meanings and Derivations—Examination in Diary.
10—11 Breakfast
11—12 Construe Greek Lesson, of which the Diary was written the day before—18 or 20 lines of Virgil set for afternoon repetition
2½—4 Say Repetition
4—5 Greek Parsing—Examination in English History.

SATURDAY.

8—10 Repeat a portion of Greek Grammar which has been previously explained—Diary of Meanings and Derivations—Examinations in Diary.*
10—11 Breakfast
11—12 Construe Greek Lesson, of which the Diary was written the day before.
2½—4 Abbey Service.

Shell Form†.

MONDAY.

8—9 Hear some chapters of the Bible read. Put questions in them, and in such parts of Tomline as appertain to them.
9—10 Breakfast.

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* On Saturday the Diary is that of Greek Testament, instead of a portion of Homer, or Greek Eclecta. The portions of time which are not taken up in *viva voce* instruction, the Usher employs in looking over and correcting Verse Exercises, Themes, Translations, &c.

† The remove into the sixth is preceded by an examination, as in the other forms, of what has been done during the preceding half year, to which, however, is added the first two books of the Æn. and the early part of Grecian History, with Ancient Geography. These last subjects are prepared privately, and a boy may be examined whenever he pleases.

10—11¼	Hear construed Acts of the Apostles—Set Latin Lesson for afternoon and Greek for next day.
11¼—12	Examine verses written on some Bible subject, or translated from Milton.
2¼—3	Examination of verses.
3—4¼	Hear construed Cicero or Virgil, or, during a few weeks, Terence.
4¼—5	Set repetition for next morning, also Exercise in Kenrick or Butler, or an English Theme.

TUESDAY.

8—9	Hear Virgil by heart (about twenty-four lines).
9—10	Breakfast.
10—11¼	Hear construed about fifty lines of Homer's Iliad, or an equivalent portion of Xenophon's Anab.
11¼—12	Examine corrected verses—Set lessons for next day.
12—1	Mathematics for Home Boarders (Algebra.)
4—5	Mathematics for Boarders (Algebra)

WEDNESDAY.

8—9	Hear Virgil by heart (about twenty-four lines).
9—10	Breakfast.
10—11¼	Hear construed about fifty lines of Homer's Iliad, or an equivalent portion of Xenophon's Anab.
11¼—12	Examine Monday evening's exercises—Set lessons for next day.
2¼—3	Examination of Exercises. .
3—4¼	Hear construed Cicero or Virgil, or, during a few weeks, Terence.
4¼—5	Instruction in Latin construction from Zumpt—Questions arising from last exercise.

THURSDAY.

8—9	Hear Virgil by heart (about twenty-four lines).
9—10	Breakfast
10—11¼	Hear construed about fifty lines of Homer's Iliad, or an equivalent portion of Xenophon's Anab.
11¼—12	Examine exercises—Set Horace Ode—Set English verse to be translated into Latin verse
12—1	Mathematics for Home Boarders (Algebra).
4—5	Mathematics for Boarders (Algebra).

FRIDAY.

8—9	Hear construed Horace Ode, afterwards learnt by heart in two lessons.
9—10	Breakfast
10—11¼	Hear construed about fifty lines of Homer's Iliad, or an equivalent portion of Xenophon's Anab.
11¼—12	Examination of verses.
2½—3	Examination of verses.
3—4¼	Hear repetition of Horace Ode.
4¼—5	Set exercises as on Monday afternoon.

SATURDAY.

8—9	Hear Horace Ode repeated by heart.
9—10	Breakfast.
10—11¼	Examine corrected verses[*]—Hear read and put questions in Roman and Grecian History, and Geography.
11¼—12	Set Bible Exercise and Monday lesson.
3—4¼	Abbey Service.

Sixth Form.

MONDAY.

8—9[†]	Exercises read—Paley prepared.
9—10	Breakfast.

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[*] On Saturday, when there are no arrears of verses to be examined, in consequence of a holiday in the former part of the week, a Latin lesson is heard after breakfast

[†] In summer, school opens at 7¼, and breakfast is from 8¼ to 9¼. On Tuesday, school closes at 11¼, by virtue of a copy of verses presented to the master by the monitor of the school for the week. In winter evenings, school opens at 2, and closes at sunset.

10—11¼ Paley's Evidences—Hebrew* (King's scholars only.)
11¼—12 Exercises read—Private Studies read and heard.
2½—3 Exercises read—Latin Lesson prepared.
3—4 Latin Lesson.
4—5 Exercises read—Private Studies read and heard—Exercises set for Evening.

TUESDAY.

8—9 †Repetition. Exercises read—Lesson prepared without assistance.
9—10 Breakfast.
10—11¼ Greek Lesson‡ (50 to 70 lines.)
11¼—12 Exercises read—Private Studies read and heard.
12—1 Mathematics for Home Boarders (Euclid.)
4—5 Mathematics for Boarders (Euclid.)

WEDNESDAY.

8—9 Repetition. Exercises read—Lesson prepared without assistance.
9—10 Breakfast.
10—11¼ Greek Lesson (50 to 70 lines.)
11¼—12 Exercises read—Private Studies read and heard.
12—1 Speeches rehearsed by three King's scholars, and three Town boys.
2½—3 Exercises read—Latin Lesson prepared.
3—4 Latin Lesson
4—5 Exercises read—Private Studies read and heard—Exercises set for Evening.

THURSDAY.

8—9 Repetition. Exercises read—Lesson prepared without assistance.
9—10 Breakfast.
10—11¼ Greek Lesson (50 to 70 lines.)
11¼—12 Exercises read—Private studies read and heard—Exercises set.
12—1 Mathematics for Home Boarders (Euclid.)
4—5 Mathematics for Boarders (Euclid.)

FRIDAY.

8—9 Repetition. Exercises read—Lesson prepared without assistance.
9—10 Breakfast.
10—11¼ Greek Lesson (50 to 70 lines.)
11¼—12 Exercises read—Speeches at 11¼.
2½—3 Exercises read.
3—4 Repetition heard, and set for next week.
4—5 Private Studies read and heard.

SATURDAY.

8—9 Bible Verses set—Exercises read—Lesson prepared.
9—10 Breakfast.
10—11¼ Greek Lesson (half the usual quantity§.)
11¼—12 Private Studies read and heard.
3—4 Abbey Service.

On Sunday there are no lessons heard (though part of the day is occupied in preparing the sacred subject for Monday morning), as many of the boys go out on that day to visit their friends; but all who are at school attend the Abbey service on Saturday afternoon, and twice on Sunday. At the house kept by the usher there is a family lecture every Sunday evening adapted to the boys. On the first opportunity after every vacation the King's scholars, who are old enough to have been confirmed, take the sacrament in the Abbey, for which service they are prepared, during the preceding week, by a lecture every evening from the under-master before their prayers.

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* Whilst employed on the Grammar only, the King's scholars have a Hebrew lesson every day after the Greek

† This is the only lesson heard by a different master: it consists generally of a few lines from the lesson of the day.

‡ A Greek play, or a subject from Historia Græca, (in Lent the Greek Testament, or Grotius), with Maps and plans placed in sight, and references to Matthiæ's Grammar, and to History of Greece (by Society of Useful Knowledge), and to Grecian Antiquities.

§ The remainder of the time is employed in making remarks upon Greek, Latin, or English translations, or in dictating matter illustrative of the lesson in hand.

Examinations.

At Midsummer and Christmas the boys of the upper-school are examined by the head-master, those of the under-school by the under-master; and according to their performance in these examinations,* modified by the record of their distinction in the daily *challenge*, they are placed in order of merit, and so drafted off into a higher form. To the sixth form, before every vacation, printed papers are proposed, containing questions on the subjects of their studies, combined with various kinds of composition. To these they send up written answers, by which their places for the ensuing term are determined. French forms a slight part of this examination, and mathematics a more considerable one. There are also other examinations which belong to the

Election.

Every year, at Whitsuntide, King's scholars are elected from the foundation of Westminster to that of Christ Church, Oxford, and Trinity College, Cambridge. For this purpose seven electors visit the school annually before Whitsuntide, *viz.* the heads of Christ Church and Trinity, each with an assistant, the Dean of Westminster with his assistant, and the master himself. Eight or ten King's scholars of the first class, whom the master judges worthy, are presented by him for examination. This is almost entirely conducted by the assistants from Christ Church and Trinity, but in subjects chosen by the master beforehand. Themes and verses are also set.† The master also furnishes the Heads with the results of his own examinations of the same boys in their form during the preceding two years. According to the result of both these tests, four of the candidates are, in general, elected to studentships at Christ Church, and three to scholarships of Trinity. The remainder leave the school.

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* Of which arithmetic forms a part.

† Last year the subjects were Iliad, vol. i.; Prom. Vinc.; Herodot. lib. i. c. 1-100; Virg. Æn., Georg. iii. iv.; Cic. Off. lib. i.; Euclid, b. i. ii. iii.; Algebra to the end of Quadratic Equations; Arithmetic; Hebrew, three chapters of the History of Joseph. The Homer, Virg. Æn., Hebrew, and Mathematics, always form part of the subjects.

The vacancies thus made are filled up at the time by candidates from among the Town boys, who are examined by the Dean of Westminster and his assistant. The places, however, of these latter candidates (although by statute dependent upon the judgment of the Dean after examination) are, in fact, determined by the results of an examination which has already taken place before the head-master, and which is called

The Standing out for College.

At the commencement of Lent, any boy in the shell, fifth, or fourth forms, below the age of fifteen years,* is at liberty to announce to the head-master his intention of becoming a candidate for college. From twenty to thirty usually signify such an intention. As the examination consists of *challenges* entirely conducted by the boys themselves, it is customary for these *minor candidates* (as they are called) to seek the assistance and direction of some one who is already a King's scholar, who has passed the same ordeal, and is therefore well acquainted with all the forms of the proceeding. The candidates are at first arranged according to their forms and their places in their forms; a Greek challenge in a book of epigrams then takes place in school every morning, and a Latin one in Ovid's Metamorphoses every evening, when the business of the sixth form is concluded. A lesson, half a dozen Greek epigrams perhaps, is set. The two lowest boys commence. The lower (or *challenger*) requires his opponent to translate an epigram, to parse a given number of words (any occurring in the epigram that he may choose to select), and to answer grammatical questions † arising out of and connected with his subject. The head-master sits as moderator, and is the judge of the fairness of each question, and the correctness of the reply. The assistant King's scholars, or *helps*, attend as counsel.‡ When at length the challenger has accomplished his object, and being able to correct a mistake of his adversary, is placed above him, the same operation is repeated. He who was the defender becomes now the assailant. A new epigram is set: the words are parsed; the questions asked. At length, perhaps, the purpose is attained. He who was originally the challenger loses his place and challenges again. Thus the process is many times renewed, until one of the two has exhausted himself, and his opponent is then declared victorious. *He* next commences a new contest with the boy immediately above him. And so the challenge proceeds from the last of the candidates * up to the first. The challenge continues for about three months, at such times as the master finds most convenient, and the candidates are presented to the Dean in the order in which they stand at last.

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* If any boy were admitted on the foundation later than this, he would be superannuated, before, in the regular course, he had reached the class whence candidates are presented to the electors. The usual time of remaining on the foundation is four years, though sometimes a young boy *stays over* for a fifth year. By the statutes, also, no one is eligible to the foundation until he has been in the school twelve months, but this point is not attended to.

† Till lately the Greek challenge was conducted in Latin, but English is now used throughout.

‡ It is scarcely possible for any one who has not witnessed the scene, to imagine the lively interest which these boys take in the discharge of their office; or to conceive the laborious assiduity with which they prepare themselves and their *men* for the struggle. For many weeks, and even months before the commencement of the examination, they have been constantly employed in their leisure hours, out of school, in teaching them the application of the grammars, and in training them to the habit of answering questions with promptness and accuracy.

Prizes.

The present Dean of Westminster, Dr. Ireland, has presented to the school 500*l.* 3 per cent. consols, of which the interest is annually applied to the purchase of books, to be conferred on the authors of such exercises, written in Latin hexameters, as shall appear to the head-master most worthy of distinction. The head-master proposes a subject, and the exercises are sent to him without the signatures of the authors. This prize is open both to King's scholars and Town boys.

The present Professor of Divinity at Oxford, Dr. Burton, lately made over an annual sum of 5*l.* to supply an occasional prize of books to such Town boy as should appear to the master deserving of reward.

On the annual return of the Dean from his country residence to London, it is the custom for each of the King's scholars to present to him a copy of verses. Prizes of books are awarded to those which appear most deserving.

There are, also, other smaller prizes occasionally proposed to the sixth form by the head-master. The subjects are compositions in English and Latin, the nature of which depends upon the lessons for the time being.

At the periodical examinations of the sixth form books are presented to any one who may appear worthy of distinction. Also a book is given at the remove time of the fourth and fifth to the boy in each form who shall have done best throughout the whole year during which he was in the form. And smaller rewards are given every quarter to the *principes* of every form below the shell.

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* A boy has been thus known to take fifteen or twenty consecutive places, being constantly engaged for ten or twelve days.

The Play.

It is an ancient custom, ordered by the statutes, for the King's scholars of Westminster annually to act one of Terence's plays. A part of the dormitory is fitted up as a theatre. The performers are engaged in rehearsals, under the superintendence of the masters, for some weeks previous to the representation. They are, however, required to attend to all the regular business of the school as at other times. The season of these dramatical exhibitions is the fortnight before the Christmas holidays. The play is accompanied by a Latin prologue and epilogue.

Terms of the School.

The annual expenses are fifty-three guineas for board and lodging, with twenty-three for tuition. The home-boarders pay twenty-five, or, if they write their exercises at home without assistance on Tuesday and Thursday afternoons, fifteen guineas. The King's scholars, who lunch and dine at the expense of the founder, are charged twenty-four guineas for board, and seventeen for tuition. The entrance fees to the masters are ten, to the boarding-house five guineas.

There are also attached to the school a master who teaches writing and arithmetic to the lower forms, at five guineas a year, for each boy; and a French master whose charges are six guineas a year for each boy.

Other masters for fencing, drawing, &c. are easily obtained; and whenever it is wished, leave is given to attend them, if the regular business of the school is not thereby interfered with.

The Bishop's boys pay no fees to the school, and generally lodge with their family or friends. They are admitted at any age, if they can read and write. They wear a blue cloth gown, which is given them, and are entitled to 5*l.* a year, while they remain at school; and there is an exhibition of about 40*l.* a year at St. John's College, Cambridge, to which the most deserving may be elected by the dean and master.

Fagging.

With respect to *fagging*, or the attendance of the lower boys upon the upper, some remark may be expected. The system never was supported, or even recognised, by the masters, and is now more discountenanced than formerly. The most satisfactory information which can be given on the subject, and which alone will be a practical answer to objections of parents and friends, seems to be this, that there is at present the best possible security provided against this abuse, in the regulations by which all those menial offices, which once fell to the lot of the lower boys, are now performed by servants; and that if fagging does exist at all, it must be confined to a very few, and by them little or nothing remains to be done, except errands to the school-bookseller, and such trifling services as secure patronage to a little boy, without in any degree subjecting him to hardship or ill-treatment.

We annex some of the examination papers on different subjects which have been set within the last few years at the school. These papers have hitherto been prepared by the master himself, but it is hoped that occasionally some member of one of our universities may be induced to undertake the task.

Besides the questions, there are always passages selected from the various subjects to translate, and to make remarks upon, and short extracts from Homer and Virgil, or from other parts of the author in question, by way of trying the general proficiency of the boys examined. The English extract may be also translated into French as well as Latin or Greek.

THE GOSPEL OF ST. LUKE.—1832.

A. a. Distinguish between the two kinds of evidence upon which the authenticity of any book rests? The writers of the New Testament are *said* to have been *Hebrews*—subjects of the *Roman* empire—writing for the use of the *whole world*—in the times of the *Herods:* bring forward *internal evidence* of these four points.

b. What is meant by the *Inspiration of the Holy Scriptures?* Compare Luke xviii. 35, *ἐγένετο δὲ ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἰεριχὼ, τυφλός τις κ. τ. λ.* with other evangelists, to show with what limitation the expression *inspired* is to be understood.

c. What is known of St. Luke? How does it appear that he is to be considered as having been inspired in writing the Gospel and the Acts? What particular concerning him seems to be shown by the expression *καθὼς παρέδοσαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου*—and how is that particular supported by comparing his account of the parable of the loaves and fishes with that of St. John?

d. What doctrines are supported?

1. By comparing the original passage, Isaiah vi. 1., with the passages in St. John and the Acts which refer to it?

2. By the passage, *ὅταν ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε· ὅτι δοῦλοι ἀχρεῖοι ἐσμεν.*

e. Confirm the truth of the following prophecies in Luke xxi. by the testimony of uninspired writers—*ἐγερθήσεται ἔθνος ἐπὶ ἔθνος*—*πρὸ δὲ τούτων ἁπάντων ἐπιβαλοῦσιν ἐφ' ἡμᾶς τὰς χεῖρας αὐτῶν καὶ διώξουσι*[1]—*καὶ πεσοῦνται στόματι μαχαίρας καὶ αἰχμαλωτισθήσονται εἰς πάντα τὰ ἔθνη.* How do such passages support the truth of the Christian religion?

f. Mention the passages from the Old Testament which led the Jews to expect—

1. That the Messiah should be a descendant of David.
2. That he should be a temporal prince.

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[1] Quote Juvenal here, and Tacitus.

B. g. Καὶ τότε ὄψονται τὸν υἱὸν[a] τοῦ ἀνθρώπου ἐρχόμενον[b] ἐν νεφέλῃ. . .

[a] To whom and by whom is this name given in the Gospels? What implied by it?

[b] Quote the prophecy here referred to, and say how the Jews understood it, and how it really was fulfilled.

h. Παραλαβὼν τὸν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον, ἀνέβη εἰς τὸ ὄρος προσεύξασθαι. What example does Christ here set us? What by his miracles? What by his act of redemption?

k. Ὑμῖν δέδοται γνῶναι τὰ μυστήρια[a] τῆς βασιλείας τοῦ Θεοῦ, τοῖς δὲ λοιποῖς ἐν παραβολαῖς,[a] ἵνα[b] βλέποντες μὴ βλέπωσι[c] καὶ ἀκούοντες μὴ ἀκούωσι[d]

[a] What is the derivation and meaning of these words?

[b] What is the force of ἵνα in this and similar passages?

[c] Why were the rest to *hear* the parables and not *understand* the meaning? And what under the Mosaic dispensation presented a corresponding test of a properly regulated mind?

[d] Quote from Æschylus a similar play of words.

l. Explain the application of—

1. Καὶ οὐδεὶς πιὼν παλαιὸν, εὐθέως θέλει νέον· λέγει γὰρ ὁ παλαιὸς χρηστότερός ἐστιν.

2. The parable of the *pounds*, where the deposit with every servant is the same, and that of the *talents*, where it is different

m. Compare Isoc. Nic. ἃ πάσχοντες ὑφ' ἑτέρων ὀργίζεσθε, ταῦτα τοῖς ἄλλοις μὴ ποιεῖτε with Luke vi. 31., καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως.

C. n. Explain and illustrate the following passages:—

α. ἐν τῇ τάξει τῆς ἐφημερίας.
β. ὁμοία ἐστί κόκκῳ σινάπεως, ὅς. . . ἐγένετο εἰς δένδρον μέγα.
γ. αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου.
δ. ἡ ἑορτὴ τῶν ἀζύμων.
ε. ἄνθρωπός τις κατέβαινεν ἀπὸ Ἱερουσαλὴμ εἰς Ἱεριχώ, καί—

D. p. Point out the Hebraisms in the following expressions, and produce classical authority for the rest.

a. δαρήσεται πολλάς.
b. τὸ ἐπίβαλλον μέρος.
c. προσέθετο πέμψαι.
d. ἄφαντος ἐγένετο.
e. ἀρξάμενον ἀπὸ τοῦ Ἱερουσαλήμ.
f. οὐ λαμβάνεις πρόσωπον.
g ἐξεμυκτήριζον αὐτόν.
h. τίς τί διεπραγματεύσατο.

q. Distinguish the style of St. Luke from that of the other Evangelists. How do the peculiarities of each writer become evidence of the truth of the whole book?

r. What are the principal uses of the article mentioned in Middleton's Theory? Show one application in the passage, ὅταν ἴδητε τὴν νεφέλην ἀνατέλλουσαν ἀπὸ δυσμῶν, εὐθὺς λέγετε ὄμβρος ἔρχεται. How does the presence of the article affect the meaning of πνεῦμα?

s. Explain the words ἀφέωνται—προφητεύω—ἀλάβαστρον—ἀσσάριον, λέπτον, σάτον—ἄρχων—σκάνδαλον, πρόσκομμα.

How do you account for the frequent use of ἐν, and for the interchange of εἰς and ἐν?

E. t. Mention in order the times at which the various events occurred from the last supper to the burial of Christ (reconciling St. John's *sixth hour* with the accounts of the other evangelists).

u. What is the principal subject of the *Epistle to the Romans?*

w. With what event do the *Acts* conclude?

F. 1. In what miraculous manner was the marching of the Israelites through the wilderness regulated?

2. Who were Jeroboam? Tiglath-Pileser? Antiochus Epiphanes?

3. How was Samaria repeopled after the destruction of the kingdom of Israel? And what was the religion of the Samaritans in our Saviour's time?

4. At what point do the inspired writings of the Old Testament end? And where must we look for the remaining portion of the Jewish History?

5. Give an outline of the history of Herod's family.

6. Mention the principal points of doctrine in which the Pharisees differed from the Sadducees.

7. Draw a map of Galilee.

G. 1. Mention some of the probable causes of that corruption and degeneracy which appear, in the course of time, to have overspread and obscured the grand truths revealed under the Mosaic dispensation.

2. What was that opinion of the heathen philosophers, which, though the immortality of the soul is allowed, entirely destroys the *practical* truth that each man shall be rewarded in his person according to his own works?

Translate Act. 17. v 22-32.

N.B. Besides passages taken from the immediate subjects of examination, short extracts are set from other parts of the same authors, and from Homer and Virgil, which have not been read in the form, with a view to try the boy's general knowledge of Greek and Latin.

Translate into Greek Iambics,—

Can any mortal mixture of earth's mould
Breathe such divine enchanting ravishment?
Sure something holy lodges in that breast,
And with these raptures moves the vocal air
To testify his hidden residence.

PALEY'S EVIDENCES.

1. Explain the ground which Paley takes in his proof of the truth of Christianity.
2. What is meant by the *antecedent credibility* of miracles?
3. Give Paley's first proposition, and show how it is supported by *direct* evidence from heathen writers.
4 Why is it *probable*, from the *nature of the case*, that the story which the Apostles spread was miraculous?

HEBREW. 1832.

1. Translate Gen. c. xxxvii. v 18 and c xli. v. 24.
2. Translate into Hebrew, And Joseph said unto his father, They *are* my sons, whom God hath given me in this *place*.
3. What change in the regular vowels does a *Pe Aleph* verb take in the future of Kal?
4 What becomes of the *He*, in *Lamed He* verbs, before a syllabic termination?
5 Decline the participle פֹּקֵד.
6. Show the steps by which you arrive at the form וַיַּחֲלֹם (and he dreams).

MATHEMATICS.

1. From a given point to draw a straight line equal to a given straight line.
2 To make a triangle of which the sides shall be equal to three given straight lines, any two of these being greater than the third.
3. In a right angled triangle the square described upon the side subtending the right angle is equal to the squares described upon the sides containing the right angle.
4. If a straight line be divided into any two parts, the rectangle contained

by the whole and one of the parts is equal to the rectangle contained by the two parts together with the square of the aforesaid part.

5. If a straight line be divided into any two parts, the square of the whole line is equal to the squares of the two parts together, with twice the rectangle contained by the parts.

a. Find the value of x in $x^2-a\,x+b^2=0$.

b. Divide $x^5-3\,x^4+x^3+7\,x^2-12\,x+6$ by x^2-3.

c. Find the value of x in $x-7=\frac{x}{5}+\frac{x}{3}$ and $x^2-x=56$.

d. And of x and y in $\left\{\begin{matrix}\frac{x}{2}+\frac{y}{3}=7\\ \frac{x}{3}+\frac{y}{2}=8\end{matrix}\right\}$ and *e.* $\left\{\begin{matrix}4\,x\,y=96-x^2\,y^2\\ x+y=6\end{matrix}\right.$

f. How soon after twelve will the hour and minute hands of a watch come together.

g. 1066 men are formed into two squares, one of which has four more men in a side than the other, what is the number in a side?

Find the value of 428 at 3*l*. 4*s*. 6½*d*.

Multiply 79 347 by 23 15, and by .05.

What is the amount of 120*l*. 10*s*. for 2½ years at 4¾ per cent., both at simple and compound interest, half yearly.

ILIAD, B. I.

A. 1. Give some account of Homer, with reasons for or against the opinions that the Iliad was the work of one man, and that the Odyssey was a later production.

What considerations should be brought to the perusal of this (l. 206-221.) and other homely descriptions in Homer?—Show that in many respects the manners of the patriarchal agree with those of the Homeric age.

3. ἐχθρὸς γάρ μοι κεῖνος ὁμῶς Ἀΐδαο πύλησιν . . . . ι

What is the conduct here reprobated? In what manner are we enabled to draw moral lessons from Homer's poems?

4. What is *Fate* in Homer?

5. In what view are we to regard the similes of Homer? Translate the following, and show in what the similitude consists.

Τῶν δ', ὥστε νιφάδες χιόνος πίπτουσι θαμειαί, κ. τ. λ. M. 278.

6. Αἴας δ' ἐκ Σαλαμῖνος ἄγει δυοκαίδεκα νῆας,
Στῆσε δ' ἄγων ἵν' Ἀθηναίων ἵσταντο φάλαγγες—

Show from the use made of this couplet, and from other circumstances, the estimation in which the *Catalogue* was held in ancient times. How does Thucydides calculate the number of the Greek army? In what terms do the poets speak of the fleet? How do you account for the length of the siege?

B. Ἀμφί τε Νεστορίδην Θρασομήδεα ποίμενα λαῶν.

What are the senses in which ἀμφὶ is used in constructions like this? Is any other preposition so used? Quote instances of the use of ἀμφὶ and περί.

C. Produce parallel passages from other poets to

1. Πέλοπι πληξίππῳ
2. Ἀχαιΐδες οὐκ ἔτ' Ἀχαιοί[a].
3. Ἀσίῳ ἐν λειμῶνι. . . .
4. Ἐκ Διὸς ἀρχώμεσθα καὶ ἐς Δία λήγετε Μοῖσαι.
5. Nec solos tangit Atridas Iste dolor.

Illustrate the expression[a], and the following—

6. Εὐφημῆσαι τε κέλεσθε
7. Καὶ Ἄργεϊ παντὶ ἀνάσσειν.

Translate—

8. ὁ δ' ἀγήνωρ ἐστὶ καὶ ἄλλως,
Νῦν αὖ μὲν πολὺ μᾶλλον ἀγηνορίῃσιν ἐνῆκας—
Ἀλκὴν δ' οὔ τοι δῶκεν, ὅ τε κράτος ἐστὶ μέγιστον—
Λεξάσθων παρὰ τάφρον ὀρυκτὴν τείχεος ἐκτός. (What was the fate of this wall?)

D. 1. Give simpler forms of δραίνω, νεμέθω, φορέω, νωμάω, ἀοιδιάω—and produce other similarly lengthened forms. What was originally the force of the new form? Was the original force ever or always preserved by later writers?

2. Mention the three derivations and meanings of α in composition—give examples.

3. Give a short account of the digamma. Show how it may be applied to account 1. for the quantities in ᾱ̓ᾰσατο, ᾰ̓ᾰσατο, ᾱ̓ᾰσατο, ᾰ̓ᾰσας, ᾱ̓τη—2. for the forms ἔχευσε from χέω.
ἔκλαυσε —— κλαίω.

4. Comparing οἶνον, οἶκος with their corresponding Latin forms, how would you write them with a digamma?

Does it seem probable that any other letter besides *F* has been lost from the beginning of words and syllables? Can θᾶκος and θάασσειν be derived from the same root?

5. What are the different persons in use for the tense οἶδα. Account for the variety.

6. Explain the forms μέμβλωκε, γαμβρός, ἄνεῳ, τέθναμεν.

7. What is the radical syllable in ἐγρήγορθε, ἀγείρω, νηγάτεον, σχέτλιος, θαλερός, δενδίλλων, τετιηότες—and produce other words in which the same root occurs.

8. How do you account for the quantity in δῡναμένοιο? Give other instances.

HERODOTUS, Book I. 1831.

A. 1. Give a short account of Herodotus and his work. What is his character as an historian? What other ancient writings have we to compare with his statements in Book I.? Will modern measurements convict him of any great mistake in the distances mentioned in Book I.?

2. Mention the situations and modern names of Σάρδις, Νίσαια, Σινώπη, Ἀγβάτανα, Κύθηρα, Ὀμβρικοί.

3. Explain the probable cause of the political hostility between the Athenian parties. οἱ πάραλοι and οἱ ἐκ πεδίου.

4. How is Νίνος connected with sacred history?

5. To what parts and for what purposes did the Phœnicians go on their ναυτιλίῃσι μακρῇσι?

B. 1. Give Herodotus' account of Helen.

2. Enumerate the oracles consulted by Crœsus. What was the occasion, and what his method of trying their truth?

3. What is said of Thales in Book I.?

4. How and when did Δηιόκης obtain the kingdom of the Medes?

C. Illustrate from other writers—

1. ἀνέθεσαν τὴν πόλιν τῇ Ἀρτέμιδι ἐξάψαντες ἐκ τοῦ ναοῦ σχοινίον ἐς τὸ τεῖχος.
2. ἔπεμπε θεοπρόπους ἐς τοὺς ἐξηγητέας Τελμησσέων.
3. Ὦ Κροῖσε, ἐπισταμένόν με τὸ θεῖον πᾶν ἐὸν φθονερόν τε καὶ ταραχῶδες ἐπειρωτᾷς ἀνθρωπηΐων πρηγμάτων πέρι;

Illustrate from Herodotus—

1. Θάρσει· πέφευγας τὸν ἐμὸν ἱκέσιον Δία.
2. Divitis audita est cui non opulentia Crœsi?
3. Non quia Mæcenas Lydorum quicquid Etruscos
Incoluit fines, nemo generosior est te . . .
4. καὶ νῦν ἄγοντες ἥκομεν Ψευδαρτάβαν
τὸν βασιλέως ὀφθαλμόν·

D. Translate—

1. μετρίως ἔχοντες βίου—εὖ ἥκοντες ἑωυτῶν.

2. *ἀρτιμαθὴς κακῶν—ἀπαθὴς κακῶν—ἄπαις ἔρσενος γόνου.*
3. *ἀπετάκη γὰρ αὐτοῦ τέταρτον ἡμιτάλαντον.*
4. *ἐν τῇ οὖν παρελθούσῃ εὐεστοῖ—ἐπαισχυνομένους τῇ ἀπεστοῖ τῆς μάχης,*
5. *λίμνη δὲ ἔχεται τοῦ σήματος μεγάλη—τούτων ἔχονται οἱ Γιλίγαμμοι.*

E. 1. What is implied by *ὅκως* with an Opt. in a narrative?
2. What is the force of *μὲν δὴ* at the end of a story?
3. Point out the difference of the Greek and English idioms in
a. *εἴ τίς μιν δαιμόνων ῥύσεται τοῦ μὴ ζῶντα κατακαυθῆναι.*
b. *δίκαιός εἰμι τοῦτο ποιεῖν.*
c. *χρήματα ἔλαβε θαύμαστα ὅσα.*
d. *οἷος ἐκεινοῦ θῦμος ὑπέρβιος, οὐκ ἐθελήσει.* Can the last be construed literally?

F. 1. Give the derivations and meanings of *ἀνάθημα—ἀνίστημι—θεωρίη—ἀναπείθω—δίκασαι, δικάσασθαι—μαντήιον, θεοπρόπιον, λόγιον, χρησμὸς,—ἱστορέω—ἐξηγήτης.*
2. What are the radical letters of *ὄμμα, ὄψις—θηριώδης—τέτοκα—σεμνόω—δικαστὴς—ἑτεροῖος.*

G. 1. Mention other writers in the new Ionic dialect.
2. What are the general rules for the use of the augments in Ionic Greek?
3. How do you arrive at the forms *ἐκέατο, ἐδυνέατο*? How can you account for *βουλοίατο* being a dialectic variety of *βούλοιντο*?
4. Give the Ionic forms for *καθίζων, ἑαυτοῦ, ποτὲ, ἐοικότα, φύλαξ, καταλογέω.* Decline *δεσπότης* in the Ionic dialect.*

BRITISH AND FOREIGN SCHOOL SOCIETY†.

THOUGH the nature and objects of this society are extensively known, we think it advisable, in this our first notice of its labours, to state briefly the principles by which it is directed.

The date of this institution may be inferred from the report; from which we learn that it has now existed for more than a quarter of a century—a period short indeed, if we contemplate the magnitude of the work to be completed, but still long enough to enable the public to form a correct judgment of the utility of the undertaking. The designation which the society has adopted, of 'The Institution for promoting the Education of the Labouring and Manufacturing Classes of Society of *every religious Persuasion*,' involves a principle of the highest importance for the general welfare of mankind, and one which gives to this society a distinct and decided character. How far this designation corresponds to the practice in the Society's schools, or rather how far it is strictly compatible with another regulation, which we shall presently quote, we reserve for subsequent discussion.

The two following regulations, 3 and 4, explain clearly the general design, which, taken in connexion with the statistics of the report, will furnish materials for a few remarks.

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* There are also Latin examination papers, and papers on Greek plays, which we have not room to give.

The reader is requested to compare this correct account of the course of studies at Westminster School with one that appeared in the Edinburgh Review, No. CV.

† Twenty-seventh Report of the British and Foreign School Society. London. 1832.

'3. The institution shall maintain a school on an extensive scale to educate children. It shall support and train up young persons, of both sexes, for supplying properly instructed teachers to the inhabitants of such places in the British dominions, at home and abroad, as shall be desirous of establishing schools on the British system. It shall instruct all persons, whether natives or foreigners, who may be sent from time to time for the purpose of being qualified as teachers in this or any other country.

⁂ The school shall be open to the public, for the purpose of exhibiting the system and training, every day from nine to twelve o'clock, and from three to five, Saturdays excepted.

'4. All schools which shall be supplied with teachers at the expense of this institution, shall be open to the children of parents of all religious denominations Reading, writing, arithmetic and needle-work shall be taught: the lessons for reading shall consist of extracts from the Holy Scriptures: no catechism or peculiar religious tenets shall be taught in the schools, but every child shall be enjoined to attend regularly the place of worship to which its parents belong.'

In London, and within ten miles round it, there are ninety-two schools conducted on the British system, but under the management of independent local committees or individuals. All these schools were visited during the year preceding the report, by the school-inspector, and are pronounced by him to be generally in an efficient state. The committee are satisfied that the inspection branch of the system is one of great utility, which, indeed, can hardly be doubted, when the inspector is a person of good sense, and the local committees sincerely wish to co-operate with the society. 'In some cases,' it is said, 'deficiencies have been observed and pointed out; and it is satisfactory to add, that, wherever this has been the case, a willingness to receive the suggestions which have been offered has been manifested by the teachers, and the local committees have expressed their obligations to the inspector.'

The schools of London are arranged in four divisions in the report:—

	Schools.	Scholars in attendance.
Eastern division	18	3134
Northern do.	16	2046
Western do.	20	3507
Southern do.	11	2773
Country schools within ten miles round London . . .	27	3106
	92	14,866

Though these divisions are nearly altogether arbitrary, it may be well to compare the number of boys and girls schools in each division, and the number of pupils of each sex. (December 31, 1831.)

	Boys schools.	Girls do.	No. of Boys.	Girls do.
Eastern	11	7	2478	956
Northern . . .	9	7	1305	741
Western	11	9	2323	1174
Southern . . .	6	5	1854	819
Country round London .	15	12	2201	902
	52	40	10,164	4592*

From this view it appears that the whole number of girls instructed is not one-half the number of boys, a fact that may, perhaps, in some degree be accounted for, by considering that young girls can be made more useful at home than boys; and that while the latter are more likely to make their way in the world by having a knowledge of reading, writing, &c., even this small amount is not deemed necessary for the girls, who may become servants, or engage in some occupation where knowledge is not thought necessary. This, however, is a great error on the part of parents, and it is the interest of the public to encourage the formation of girls' schools quite as much as those for boys. The girls' schools are, in some cases, (possibly in all) managed by committees of ladies, which may be one cause of their being generally in a less efficient state than those for boys. It is hardly likely that any committee of ladies will be found who can attend so regularly as they ought. Yet it is highly desirable and necessary for some females to superintend the girls' schools, as they are better judges of many branches taught there than any gentlemen could be. A committee, composed of gentlemen and ladies, would, perhaps, be found most efficient for the direction of the girls' schools.

We are not able to state the exact number of country schools that adopt the British system and recognize the inspection of the society. A list of upwards of 400 is given in the Report of 1828; and from the last Report we learn that sixty-three have furnished official reports of their proceedings, extracts from some of which are given in the Appendix. But the efforts of the society are not limited to these islands: on the mainland of Greece, in the Ionian islands, at Smyrna, the Cape of Good Hope, and the East Indies, numerous schools are already established, and others are continually springing up. When we compare the present state of elementary education with what it was at the beginning of the present century, we cannot fail to perceive what a prodigious change is operating in all our social relations. Though far the greatest part remains to be done, that which is accomplished is an important advantage which has been secured to the present generation by the efforts of that which is just passing away; and it is our fault if we know not how to make the best use of it.

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* The sum total here given, made up of the boys and girls, will differ a little from that given just before according to the Report. There is an error of 100 pupils in the report, p. 11.

Among the schools that deserve special mention, is that in the Borough Road, Southwark, which may be considered as the model school. By means of the Society's report, and the readiness with which access is granted to this school, we are enabled to furnish some particulars about it, which we hope may be useful to those who interest themselves in the education of the poor. We should add also that to various questions proposed to the secretary (Mr. Dunn), we have received the most prompt and satisfactory answers.

To prevent any mistake as to the real nature of this school, the following brief statement of the principles on which it is founded must be borne in mind. It has no existence apart from the Society: it is maintained simply as a model school for training teachers, and maintaining in an efficient condition the four or five hundred other schools, which (though under independent management) have been called into existence chiefly through the efforts of the Society. The advantage which the neighbourhood derives from the Borough school is quite an accidental circumstance. The object of the *school*, and of the society, is to demonstrate the possibility of uniting with high intellectual advantages for the poorer classes, an abundant portion of moral and religious truth without the use of catechisms or creeds.

This school at present contains, according to the report of 1832, 500 boys in one department, and 300 girls in the other. In this, as in the other schools of the society, the only reading lessons are either the scriptures themselves or extracts from them, consisting of such parts as the history of Joseph, the parables of our Saviour, extracts from the gospels and epistles. The boys are not only taught to read these extracts in a correct manner, but they are examined on the matter which they contain, in order to ascertain if they understand what they are reading, and if they read it with proper attention. This is an excellent plan, and to judge from the mode in which we have seen it conducted in the Borough school, it is productive of the very best results. Indeed few teachers now, we hope, whether their labours are confined to elementary instruction, or extend to the higher branches of knowledge, are ignorant of the great value of questions judiciously put to learners. They call out the faculties of observation and comparison, and may be made, by a judicious teacher, a most strictly logical process. Indeed, the teacher will gain almost as much by this exercise as the pupil. A question very naturally arises—if the boys are diligently questioned on the subject matter of their lessons, particularly those from the New Testament, how is it possible to avoid inculcating the religious opinions of some particular sect? That the society in their central school in the Borough strictly pledge themselves to observe neutrality in this respect, we have already seen from their fourth regulation; nor do we at all mean either to assert or to insinuate that the pledge is not faithfully observed. It is clear, however, that many passages cannot be thoroughly sifted without putting such questions as would tend to inculcate some of those interpretations about which Christians are divided. It is possible too that a school may occasionally fall into the hands of a committee, in which some religious party has a decided preponderance, and the school may in this case become a place for making proselytes. But such instances we hope and believe are few; no really benevolent persons would designedly violate that all-important principle of the British School Society, which unites so many excellent people of such a variety of religious opinions.

While, therefore, we believe that many teachers do faithfully endeavour to avoid teaching the opinions of the sect to which they belong, we likewise believe, that, out of a great number of schools, it must sometimes happen that the reverse is the case. We do not require facts to convince us of this; we believe it to be a thing within the limits of a reasonable probability. But suppose the nature of the society to be such that it cannot, in all cases, keep strictly to the spirit and letter of its constitution, still we do believe that it approaches very near it; and whatever disadvantage there may be of the kind, which we have hinted at, it is next to nothing when compared with the advantages resulting from the union of so large a body. Indeed, we are of opinion, that so long as the education given at these schools impresses boys with good moral principles, and conveys sound knowledge, it is of very little importance, if they should be tinged with some particular creed, provided they learn to be tolerant to those who differ from them. And this principle and practice of toleration can never be better enforced than by bringing together children of all religious denominations; and perhaps we may add, the practice of reading the Scriptures all together, and simply putting upon them the plain and obvious meaning, without regard to sectarian distinctions, must tend most powerfully to break down such barriers of separation. The more we reflect on this principle of Bible reading, the more we are convinced that, when faithfully followed up, according to the British system, it must tend to destroy the feelings of hostility with which people, merely from ignorance of one another, are apt to regard those of contrary religious opinions. When we state that it is of little importance in what particular creed these children are brought up, we do so from a belief that a great mass of the parents of such children are not so decided in their opinions as to care a great deal on this head; they wish their children to learn reading, writing, arithmetic, &c. and are content that the particular kind of religious instruction be left to the judgment of others. That most of them are desirous that their children should receive a Scriptural education, we believe to be true, from the fact of so many of the boys, who belong to the British schools, attending Sunday schools also, and places of worship with great regularity.

Some schools*, probably all, have a rule to the following effect:—'That all children be registered to attend such place of worship as their parents shall choose, and that attention be paid to ascertain their regular attendance.'

The children are not, however, expelled for neglecting to attend a place of worship. Such a proceeding would be both injurious and absurd, for if a parent will not suffer his child to be instructed on Sunday, there is surely the greater need that he should receive the benefit of a Scriptural education on the other days of the week. It is, however, strongly *recommended* that they should all go to some place of worship on Sunday, in the necessity of which attendance we entirely concur. In some schools, (Harp Alley, for instance,) each boy is asked on the Tuesday morning, what place of worship or what school he attended on the preceding Sunday; and those parents who neglect to send their children to school or chapel are sometimes given to understand that the committee wish the case were otherwise; but beyond this there is no interference. We would relax somewhat of the severe discipline, which some well-meaning people recommend, of making young children go to church or chapel two or even three times on Sundays. We should like to see the children made happy at home, and receiving parental instruction at least one part of the day. At a visit which we lately paid to the City of London British School, Harp Alley, for the purpose of witnessing an examination, one of the committee was anxious to prove to the audience that most of the children attended some place of worship on Sunday. Those who regularly went either to some church or chapel, were required successively to hold up their hands, from which it appeared that nearly all the boys were in the habit of regular attendance. We should not omit to mention that, judging from the appearance and manner of the boys, as well as from the impressive and judicious manner in which they were required to give their testimony, we have no doubt that the hands told the truth. And we are the more inclined to think so, as we observed that several very decent children did not hold up their hands, and consequently did not regularly visit a place of worship, or perhaps not at all. Another circumstance attending this appeal confirmed our opinion of the strict neutrality observed in this school at least. A gentleman expressed a kind of half wish, or rather put it in the form of a suggestion, that those should be called on to hold up their hands who did *not* go to a place of worship. This, however, was not done, nor did there appear the least wish on the part of the committee that it should be done.

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* Report of the City of London Royal British School, Harp Alley, Farringdon Street, 1832. In some local schools, we are informed, the children are required to attend a place of worship as a necessary condition of being allowed to remain in the school.

At a visit made to the Borough School, we were agreeably surprised to find that the education there given is much more extensive and complete than what we should infer from the regulation No. 4. Not only did the boys read with great correctness, but they understood fully the meaning of what they read. Every sentence indeed was completely examined, and every word about which any inquiry was made, received a satisfactory explanation. For instance, when words which belong to general classes, such as *hurtful*, *careless*, *wooden*, &c. occurred, the boys very readily explained their meaning, and furnished examples of other words similarly formed. . In like manner they could explain all such words as *astronomy*, *geography*, *circumnavigation*, giving at the same time the Latin or Greek elements of which these words are compounded. Though this part of their performance was not always quite free from error, it convinced us of a fact which we have long thought practicable,—that not only may boys be taught to reduce all our words of Saxon origin to their elements, and thus more completely comprehend their meaning, but they may be taught to resolve our Greek and Latin compounds also in a similar way. The number of elements that compose our words of Greek and Latin formation is not so numerous, but that they may be as well explained to a boy who learns only English, and may be as completely retained by him in memory, as by one who spends half a dozen years in learning to write Latin verses, bad or good. We may remark that certain elements, such as *graphy* in *geography*, *logy* in *analogy*, *geology*, &c. occur so often, that by a proper classification they may be readily learned and remembered by those who do not understand the Greek language.

We had also the pleasure of examining a geography class in this school. The answers of nearly all the boys were correct; and as these answers were given to questions put without any regard to order, and many of them not of the simplest kind, we cannot forbear from expressing our very high gratification at the really sound geographical knowledge which these boys possessed. And we do not hesitate to assert, that very few boys from our grammar schools of high repute could have answered the questions put to some of these children, of whom 500 are taught by one master, aided by his monitors, at an expense to the parents of two-pence per head per week.

Another department of this school on which great pains have been bestowed is the arithmetic; and it is one of the most important both as regards the habits of accuracy which are formed by this discipline in numbers, and the direct utility derivable from it. The exactness and rapidity with which these boys perform arithmetical calculations will often surprise the visiter; and though it must take a pretty long training to bring the class which we examined to its present state, we believe that the boys are as well instructed in the reasons of all they do as they are made expert in practice.

The system of mutual instruction is that which is adopted in this and the other schools of the Society; and its introduction in this country, as our readers must be aware, is mainly due to Joseph Lancaster. A competent master, aided by the monitors, to whom he devotes his most especial care, can manage 500 children, as we see in the Borough School. How far the system of mutual instruction can be carried in the higher departments of language and science seems to us very doubtful; and we believe that the instruction of a clever master, if it could be given to every boy in the school, would be better than that of the very best monitors. But the practical question is, Can really good instruction in reading, writing, arithmetic, and geography be given by this system to a large number of scholars with the superintendence of a single master? We believe it can, though we have hitherto doubted the possibility of it. But here, more than in any other kind of teaching, *all* depends on the efficiency of the prime mover.

The interrogative system, as it is termed, is, we believe, an improvement on the original design, of which it formed no part, or only an inconsiderable one. Having some little prejudice against the fashion of spelling words, we were somewhat struck on entering the room to see so many printed boards of spelling lessons, some of them loaded with most unreasonably hard names. But a little attention to the business of a class soon sets the matter right. The monitor, with a little squad about him, takes his station between the end of a bench and the wall; (the benches being all placed across the room with a space between each end and the wall;) he then calls on a boy to spell a word, for instance 'oyster;'—then he asks what an 'oyster' is: the answer may be 'a shell fish.' This gives rise to questions, such as, Where do they come from?—What are they good for?—What other shell-fish are there? &c. These questions and answers keep all the class alive, and make the whole business a cheerful and animating spectacle. Any visiter may convince himself that all is not matter of rote, if he will only take the pains to question the children himself. As to the words contained in the spelling lessons, we think a great improvement would be made by omitting a considerable portion, and most especially some very hard scripture names, which are of little importance, because they seldom occur. We think, too, the words might be much better classified.

The Borough School possesses a library, out of which the children obtain books to read as a reward for good behaviour. These books consist of the Kildare Place collection of 54 volumes, the works of Bingley, Priscilla Wakefield, Joyce, and others, together with several small publications on Jewish customs, scripture history, &c., recently published by the Religious Tract Society. In granting a library to a country school, the Society confine themselves to the Kildare Place collection, leaving each local committee to add such other books as they may think fit, always, however, to the exclusion of controversial divinity.

It will look like a truism to say that the efficiency of a school depends on the master; and so it may be with respect to schools where the master follows just what plan he pleases. But where a plan is prescribed which a master must follow, *there* we may say that the goodness of the plan is nothing without a corresponding goodness in him who is to carry it into effect. As, then, the efficiency of a British school depends most specially on the master, and he, again, must depend on his monitors for success, it may be well to say a few words on the instruction which the monitors receive. Saturday morning is usually devoted to this purpose; but a zealous teacher will often give his monitors instruction after twelve, when the school breaks up, or as early as seven in the morning, before the regular business begins. The hours for the ordinary school work are from nine to twelve, and from two to five, except Saturdays and Sundays. As to text books in history, geography, &c. for the higher class, any cheap manual is used: Pinnock's are commonly employed at the Borough School. It is not the fault of the Society if they use no better books than Pinnock's, for nothing is so difficult to find as good books adapted to the use of youthful learners, particularly those of the poorer class. In the meantime they do well in giving the boys the best they can meet with, as they will undoubtedly get much useful information from such books, though not altogether free from error.

A boy is admitted to the British schools simply on application to the master. His name is entered in the register, with his age, place of abode, occupation of his parents, and the place of worship which he professes to attend. In the Harp Alley School, if any apply under four years, the master sends them up to the girls' school, where they are received for a short time. There is no rule as to the time that a boy may remain; but generally they may be said to be taken away before they have learned as much as the committee would desire. In the Harp Alley School boys seldom remain beyond the age of twelve; and out of 273 now on the books of that institution, we are informed there are only *two* above the age of twelve.

The vacations in these schools do not appear to be in all cases the same. At the Borough School the vacations are, a fortnight at Midsummer, a week at Christmas, and a day or two at Easter,—perhaps in all about four weeks in the year. In the Harp Alley School they have always a week or ten days at Christmas, and *generally*, not always, at

Midsummer; but it is said that neither the master nor parents like long holidays.

When we witnessed the last examination at the Harp Alley School, we were struck with the general good appearance and dress of the boys. Our inference was, that there must be many boys in the school whose parents, though they might be called of the working class, were still far above poverty, while there were others who, strictly speaking, belonged to the class of the poor. Such a mixture of children, so far from being objectionable, we think highly desirable, and, in a well-managed school, likely to produce the best effects. But the following remark from a gentleman (Rev. S. Wood), who takes a great interest in the Harp Alley School, and to whose exertions it is much indebted, may help to put this matter in a clearer light: 'Clothes may now be had at so cheap a rate, and the parents have so honest a pride in dressing their children as well as they can possibly afford, especially for the examination day, that they *may* appear not to be objects deserving the friendly assistance of the benevolent. This, however, is not the case. The earnings of the parents vary from those of the poor widow, who gains 6*s*. or 7*s*. per week, to those of the compositor in a printing office who earns 30*s*. or 40*s*. per week.' Out of the whole number, however, in this school it is added that there are not perhaps more than ten whose circumstances do not require that assistance which the school gives. Till it is entirely full the committee have no occasion to make a selection among the applicants; and, in the meantime, the parents of those who could afford to pay a higher rate, do wisely in availing themselves of good instruction which can be had cheap. Indeed we learn from the report of the Harp Alley School, that several parents say their children are better taught there for two-pence a week than they had been at other schools where they paid sixpence or even a shilling per week. This we can easily believe.

We are not able to state the average attendance per cent. in more than two of the British schools. The numbers given in the general report are those actually on the books, but owing to occasional illness, neglect of parents, or other causes which are constantly in operation, it is clear that the whole number can never be expected to assemble at any one time. From the last report of the Harp Alley School, we deduce the following facts:—

Number of Boys on the books	Feb. 18,	1831	255
Average attendance in	Jan.	1831	169
Number on books	Feb. 17,	1832	263
Average attendance	Jan.	1832	183

From this it appears that the rate of attendance was better in January, 1832, than in January, 1831. The largest number that has ever been on the books of this school is 278, which was the case at the time of the annual examination on the 10th of October, 1831. On that occasion there were present about 200 boys, which number did not include the two lowest classes. The examination takes place in the evening, for the greater convenience of parents and others who may wish to attend; but the hour is prolonged somewhat too late for the very youngest children, who would fall asleep during the examination, and are therefore very properly kept at home.

From the last report of the Bloomsbury and Pancras School Society * (June 28th, 1832), we derive the following clear and explicit statement, which we could wish to see imitated in other reports.

'The committee submit the following tabular statements, which they trust will prove highly satisfactory, and show the diligence of the master and the mistress:—

Boys.		Girls.	
On the books	310	On the books	150
Admitted since last report	652	Admitted since last report	210
Daily attendance, average	200	Daily attendance	100
Writers in books	36	Writers	20
First four rules of Arithmetic	103	Arithmetic	30
From first four rules to Interest	20	Bible readers	41
Bible readers	78	New Testament do.	20
New Testament do.	60	Alphabet to Easy Scriptures	89
Alphabet to Easy Scriptures	172		'

We need hardly fear that our statement about the British schools is too minute, when we consider how small a portion of the community, compared with the whole mass, know anything at all about them. It being our object to make the plan of these schools more extensively known, we must not omit to speak briefly of the financial details. The balance sheet of the Borough School for 1831 will show the nature of this branch of the management.

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* The School is in Perry Street, Brewer Street, Somers Town.

BRITISH AND FOREIGN SCHOOL SOCIETY, 1831.

Income.	£.	s.	d.
The King, Annual Subscriber	100	0	0
Annual Subscriptions	637	14	0
Donations	663	3	3
Auxiliary Societies	715	2	10
Legacy	84	4	3
Borough Schools (Children's pence)	230	5	3
Materials for Schools	121	0	11
Rent (balance of)	1	0	0
3 per cent. Consols one year's dividend from a Fund for the Free Education of Children of Insolvent Debtors in the King's Bench	20	0	2
	£2572	10	8
Balance brought down	£34	6	5

Expenditure.	£.	s.	d.
Board, Lodging, Tuition, &c. expended in training 62 Teachers for Home Schools	543	11	7
Grants of Money and School Materials to 36 Schools in England and Wales	286	2	4
Expenses incurred in promoting the establishment of 28 New Schools, Travelling, Postage, &c.	131	1	6
Inspecting 92 Schools in London and its vicinity, Inspector's salary, &c., three-quarters of a year	64	15	1
Grants of Money and School Materials to Schools in Foreign parts	102	6	3
Borough Road Model School,—Boys and Girls	254	0	8
Expenses attendant on the formation of 35 New Auxiliaries, Agent's Salary, Travelling Expenses, &c.	407	16	0
Repairs, Taxes, Insurance, &c.	133	18	8
Stationery and Books, Printing Reports, Quarterly Extracts, &c.	257	18	6
Expense of Annual Meeting	41	17	6
Salaries, Collector's Commission, Postages, and Incidental Expenses	314	16	2
Balance of Actual Payments carried down	34	6	5
	£2572	10	8
Engagements for Printing Lessons, and for the assistance of Schools at Home and Abroad, about	£400	0	0

On the *income* side it will be observed that the children's pence produce the sum of 230*l.* 5*s.* 3*d.* It is one of the valuable principles of the British system, that the children should pay something for what they receive, though this is not universally the case, as we may see in the General Report. We presume, that in some districts it would be impossible at present to form a school on this principle; but where it is practicable, we are of opinion that the most beneficial effects must follow from accustoming parents to regard what their children get at school as something worth paying for, even if the small saving should not be made without difficulty. We cannot help thinking that mere *charity*-schools, in some instances, have been unfavourable to the diffusion of education, and have been associated in the minds of the poor with the workhouse, and with a notion of absolute dependence on the rich. It is true there are many places where the poor, so far from being inclined to pay for their children's schooling, are utterly indifferent about their education, and in such districts the benevolent must endeavour to overcome this apathy in the best way they can.

The sums which the children pay in the British schools vary, according to the Report, from one penny per week to fourpence; the most common rate appears to be twopence. We are informed, that in the Harp Alley School, (which we refer to, because our information about it is more particular, and can be fully depended upon,) that the master has no trouble in obtaining the twopence from any of those boys who have been long in the school. If a new scholar does not bring his money on Monday morning, he is sent home for it immediately. This generally produces the desired effect; if not, and arrear is incurred, the master excludes the boy from the school. We observe in the 'Quarterly Extracts' of the society, a good suggestion on this head from a person who has had much experience in British village schools. The suggestion is this—not to let the children get into debt for their schooling; for when a debt has been incurred, the parents will keep the child at home for fear of being asked for the money.—The same sound advice as to not giving long credit might be extended to other matters in daily life, above the value of twopence.

In the British schools, which are well attended, it is found that the amount of the fees will pretty nearly cover the expense of a master, who is thus made to depend nearly altogether on his success as a teacher. If we suppose a school to be attended by an average of 200 boys during forty-eight weeks, their two-pence will amount to eight shillings each per annum, or 80*l.* for the whole number. And if to this we add a salary of 10*l.* or 15*l.* for the master, his whole emolument will amount to 90*l.* or 95*l.* per annum, which we believe is considerably above the average. Now this being the remuneration for forty-eight weeks of labour, at the rate of five or six hours per day, it cannot be considered otherwise than as much too low. It may be all that a committee are able to give; but it is not all that a master, who is competent to discharge such laborious duties, ought to receive. A mere writer in an office, who possesses no good quality save that of writing a legible hand, a mere messenger or runner about, nay, even an overfed and ill-mannered domestic of a rich man, is often better paid than the honest, pains-taking instructor of youth. We fear it cannot be otherwise in schools for the poor, till the people are so far alive to the importance of education as to demand public support for schools with the same eagerness that they call for many other things of infinitely less importance.

The master's salary in the Borough School is above the emolument just stated: it is a fixed sum, and the fees are paid over to the committee. But, in the Borough School, the teacher has not only the labour of superintending 500 boys, itself a most arduous and responsible task, but he also instructs the different masters sent up to London to learn the system. In this school the children's pence cover all the *school* outlay, with the exception of the rent, which, as the building and premises are the property of the society, and already paid for, is not reckoned part of the school expense.

There is one item in the expenditure which might not be understood without explanation—41*l.* 17*s.* 6*d.* for the expense of annual meetings. This is the rent of Exeter Hall, Strand, for one day: no room in London capable of containing the people who come can be obtained for a less sum. It is commonly defrayed by a collection at the doors.

The only subject that now requires explanation is the best practicable mode of establishing British or similar schools. From the society's 'Quarterly Extracts' for March 31, 1832, we derive the following useful information:—In the first place, when there is a wish to establish a school in any neighbourhood, it is necessary to ascertain, with tolerable accuracy, the number of boys or girls between the ages of five and twelve, who might be expected to attend a good school on the payment of twopence per week. The next thing is a suitable room. For 200 children, it should be fifty feet long and twenty-five wide. If a fit room can be obtained at a moderate rate, it is better to take one on rent than build. At the commencement an outlay of about 20*l.* is requisite for fitting up the school-room: the cost of training a teacher, and the necessary supply of school materials, may be estimated at about 20*l.* more. To encourage the formation of schools, the committee of the British and Foreign School Society have expressed their willingness to defray these two latter items, and, in special cases, they have frequently granted 5*l.* or 10*l.* in addition, towards the fixtures.

Wherever 200 children can be kept in attendance, the pence of the scholars will be found amply sufficient to defray the salary of the teacher. In this case the only annual expense will be for rent, and a trifling sum for repairs, and other incidental charges. In villages where the population is scattered, and not more than 50 or 60 children can be collected, it will be necessary to raise by subscription about 30*l.* a year, to secure to the teacher a comfortable maintenance.

But individual efforts, however well directed, will fail to educate the people of England, unless they are supported by a wise and liberal state policy, which shall make education a part of civil government. We now expect to see the real friends of education unite, and make a vigorous effort to wipe off this disgrace from our country,—the disgrace of being the richest country in the world, the most profuse in public expenditure, and the most careless about providing for the education of its poorer citizens. We speak only of the *governments* of this country, of the few who have so long held in their hands the best stocked purse that governors ever had at their disposal for the benefit of a nation: *individuals* and *benevolent societies* have laboured hard; and they only want a little aid to enable them to labour more successfully. Though there are difficulties in the way of setting public education on a broad and liberal basis, they are as nothing compared with the obstacles which we have seen removed within the last few years. The principles that have been laid down by the present government* for the national education of Ireland will require but very few modifications to adapt them to the condition of England. We see no reasonable objection that can be made to the introduction of the Scriptures into English schools, together with other books calculated to convey useful knowledge. The schools should be open to children of all religious denominations without distinction; and none should be instructed in the tenets of any particular church unless their parents wish it. The regulations adopted on this subject in Ireland, however much they may give offence to many really benevolent people, seem to us as necessary in England as in the sister kingdom; they are the essentials without which any scheme of general education, however well concerted in other respects, must certainly fail. In England, in the larger towns, and even in many populous agricultural neighbourhoods, there may probably be found a sufficient number of well-informed persons to unite for the establishment of schools on the above principle; and in such cases, they might either receive direct aid from government, or, what we think better, might be enabled to levy a rate under an act of parliament. It is clear that no system of national education will be effective, which aims at *centralization*, which attempts to fix all the power in a board at London. By giving to the inhabitants of every school district a direct interest* in the well-being of their school, we may probably secure a much better system than by attempting to regulate by orders from the metropolis every school in every obscure corner of the kingdom. That there must, however, be a board for the general supervision of the whole, and one vested with certain powers, is self-evident; but the necessity and the reason for its frequent and immediate interference would be taken away, if the money for the schools were raised by taxation in the school districts.

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* See Mr. Stanley's excellent Letter of Instructions to the Duke of Leinster. —Journal, No. V. p. 189.

Such a plan of *encouraging* (for it is nothing else) the formation of schools in large towns and wealthy districts, by allowing the people to tax themselves, might in such places readily succeed; but for many poor districts, especially many thinly peopled agricultural districts, another plan would be absolutely essential. The government would have to erect a school-house, provide a portion of the master's pay, possibly even the whole sum, for we must not expect to find the poor all at once so sensible of the advantages of education, as to be willing to contribute even the smallest item towards it. At the commencement, education ought to be provided gratuitously for all who are too poor to pay one penny or two-pence per week. As the funds for such schools as we have just mentioned would not come from the district, so neither should the district have such a control over the school, as in those districts which maintain their own establishment. For the purpose of efficient and frequent supervision of such a school, it would be necessary to have one resident inspector at least within each parliamentary county, as now constituted by the reform bill. There can be little doubt that the liberal-minded clergy of every denomination would render all the assistance in their power to encourage such schools in our poorest agricultural districts; and if the superintending body chose efficient inspectors, and offered teachers such a salary as men of good character and proper acquirements deserve, there can hardly be a doubt that success might be secured.

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* See Journal, No. IV. p. 254, on the New England Free Schools.

Though there are large funds in the kingdom, which could be at once fairly applied to purposes of general education, it would be better not to lose time in looking after these, but to commence the good work at once on the principle of making it a national concern—unless perchance it should appear, from the Reports of the Commissioners of Charities, that there are monies immediately available, such as, to take a striking instance, the income of the Free Grammar School of Manchester. We learn from the reports, (vol. xvi. p. 118,) that the total income of this trust for the year 1825 was 4408*l.* 17*s.* 1½*d.*: for this sum 150 boys are educated gratuitously in the Greek and Latin languages; but if they wish to know writing, arithmetic, or mathematics, they must pay for the commodity. Except 480*l.* paid to twelve exhibitioners at the universities, the rest is expended in salaries, repairs, taxes, &c., and a large annual saving is made. The 'present receipts (1825) of this charity greatly exceed its disbursements,' and therefore the commissioners very properly remark, that, when the trustees have improved the head and second master's residence, as they intend to do—'it will be a proper subject for the consideration of the trustees, in what manner the surplus income can be most beneficially disposed of in furthering the objects of the foundation.' But, as it appears to us, the matter requires no consideration at all, if the trustees will only comply with the will of the founders, who looked a little farther than to providing education for 150 boys, and a few exhibitions at college: for it is said (p. 108), among other regulations of this school, which was partly founded 'on account of the poverty of the parents'—

> 'Item. The high master for the time being shall always appoint one of his scholars, as he thinketh best, to instruct and teach in the one end of the school all infants, that shall come there to learn their A, B, C, primer, and sorts till they being in grammar, and every month to choose another new scholar, so to teach infants; and if any scholar refuse so to teach infants at the commandment of the said high master, or, in the absence of the high master, at the commandment of the usher for the time being, the same scholar so refusing to be banished the same school for ever.'

Do the trustees, or does the master, think that the following regulation or by-law complies with the enactment that we have just cited, either in spirit or in letter?

'All boys who are able to read are admitted on application to the head master into the lower school, where they are instructed in English, and the rudiments of Latin by the master of that school. They are so admitted about the age of six or seven.'

If these things are not capable of speedy redress, we do not comprehend the use of commissions. We beg our readers to refer to an article in the Westminster Review, No. XXXIV. entitled 'Infant and Grammar Schools,' by which our attention was first directed to the case of the Manchester Free Grammar School.

In order to show the state of education in a large and wealthy parish, and at what a slight expense each individual might receive a good education, we submit the following statement:

Parish of St. Pancras, London, in the borough of Mary-le-bone.

The population of this parish is, by the last return, 103,548. The number of 10*l.* householders, who have already qualified themselves to vote by payment of taxes, is somewhat above 4000. The number of persons who receive relief, is about 8000.

The following is the most complete list of schools, supported altogether, or in part, by charity, that we can at present make out within this parish; with the numbers, whenever we have been able to obtain them.

		Boys.	Girls.
British Schools	Somers Town	310	150
	Fitzroy Chapel	400	150
	Fitzroy Sunday		
National Schools	Somers Town Sunday School	100	120
	National School, St. Pancras	423	236
	Do. Regent's Square	130	120
	Kentish Town	251	142
Pancras Female Charity School, Hampstead Road, where the girls are boarded			
Infant School, Camden Town			
Sunday School, at Bethel Chapel, Somers Town			
Dissenters' Sunday School, at Tunbridge Chapel, New Road			
Schools attached to the Roman Catholic Chapel, Somers Town			160 ?
Welsh School			

We are inclined to think that the whole number of poor children, receiving instruction in this parish, is considerably under 3000; for, it must be recollected, that some of those who attend day schools attend the Sunday-schools also, while some attend the Sunday-schools alone. Taking then this into account, as well as the circumstance that the number on the books of these schools is generally about one-fourth, or one-fifth, at least, above the number regularly attending, we are not inclined to consider the number who are receiving a regular education as above 2000.

As to forming any exact estimate of the number of children who are uninstructed, and who cannot be instructed unless some aid is given to their parents, we have found it impossible to come to any satisfactory conclusion. We have no doubt that 3000 or 4000 children, between the ages of three or four and twelve, would be found, on examination, either to be without education altogether, or to be receiving it of a very inferior quality, and at a higher rate than at the British school in Somers Town. If the 4000 householders, who find themselves qualified to vote for members of parliament, were to be annually taxed, on the average, 10*s.* per house, this would produce a sum amply sufficient to build new schools where they are wanted, quite as speedily as they would be filled. The average rental of houses in this parish above 10*l.* is, we are informed, probably as high as 50*l.* per annum. We know there is considerable indifference on the part of many poor parents about the education of their children, even for the few years that they can be spared from labour, yet the advantages of the regular attendance on these schools would soon be so apparent, and it would be so easy to encourage the boys by judicious rewards, that we think the schools in a few years would be full to overflowing. As to those parents (not in the workhouse) who receive parish relief, we do not know what their children are doing at present, but we maintain the parish has a *right*, in every reasonable interpretation of that word, and a *duty* also, to instruct them up to a certain age. It would not be extravagant to anticipate an advantage to those who pay the school tax more than equivalent to it, by the reduction in the poor-rates, though we also think there are many reductions which could be made at once to an amount quite sufficient to meet the additional tax which would be necessary for the school fund.

EDUCATION IN AMERICA.

WE cannot do better than subjoin, as an appendix to the preceding article, the following extract from Chancellor Kent's Commentaries on American Law, vol. ii., p. 164; and we beg our readers to refer, at the same time, to an article in No. I. of this Journal, entitled, 'Elementary Instruction in Scotland, the United States, &c.;' to one in No. IV. on the 'New England Free Schools,' and to an article in No. VII. on 'Education in the State of Virginia.' The remarks of Chancellor Kent, a distinguished lawyer of the state of New York, will be found well worth attention, in spite of a few rather apocryphal notions about education among the states of antiquity. The necessity of a provision for universal education in England, without distinction of sect or party, must be repeatedly urged, till the country, which ranks itself one of the first in civilization, has redeemed itself from the disgrace of being one of the most backward in general education.

The duty of educating children in a manner suitable to their calling and station is another branch of parental duty, of imperfect obligation generally in the eye of the municipal law, but of very great importance to the welfare of the state. Without some preparation made in youth for the sequel of life, children of all conditions would probably become idle and vicious when they grow up, either from the want of good habits and the means of subsistence, or from want of rational and useful occupation. A parent who sends his son into the world uneducated, and without any skill in any art or science, does a great injury to mankind, as well as his own family, for he defrauds the community of a useful citizen, and bequeathes to it a nuisance. This parental duty is strongly and persuasively inculcated by the writers on natural law. Solon was so deeply impressed with the force of the obligation, that he even excused the children of Athens from maintaining their parents if they had neglected to train them up to some useful art or profession. Several of the states of antiquity were too solicitous to form their youth for the various duties of civil life, to entrust their education solely to the parent. Public institutions were formed in Persia, Crete, and Lacedæmon, to regulate and promote the education of children, in things calculated to render them useful citizens, and to adapt their minds and manners to the genius of the government. Great pains have been taken, and a munificent and noble provision made, in this country to diffuse the means of knowledge, and to render ordinary instruction accessible to all. Several of the states have made the maintenance of public schools an article in their constitutions. In the New England States each town and parish are obliged by law to maintain an English school a considerable portion of the year, and the school is under the superintendence of the public authority, and the poorest children in the country have access to these schools. The state of Connecticut has a large and growing school fund, economically and wisely managed, and appropriated, in a great degree, to the support of common schools. Ordinary education is so far enforced in that state, that if parents will not teach their children the elements of knowledge, by causing them to read the English tongue well, and to know the laws against capital offences, the select men of the town are enjoined to take their children from such parents, and bind them out to proper masters, where they will be taught to read and write, and the rules of arithmetic necessary to transact business. This law, said the late Chief Justice Reeve, has produced very astonishing effects, and to it is to be attributed the knowledge of reading and writing, so universal among the people of that state. In Massachusetts they have nothing which bears the name of a school fund, yet liberal donations have been made for the support of grammar schools, ordained by law in every town of a certain size. The legislature of Virginia, also, some years ago, appropriated the greater part of the income of a literary fund to the establishment of schools for the education of the poor throughout the state.

The laws of our own state were formerly exceedingly deficient on this subject, and we had no legal provision for the establishment of town schools, or the common education of children, except the very unimportant authority given to the overseers of the poor, and two justices, to bind out poor children as apprentices, according to their degree and ability, and the obligation imposed upon their masters to learn them to read and write. But since the year 1795, a new and bright light shines upon our domestic annals, and from that era, we date the commencement of a great and spirited effort on the part of government to encourage common schools throughout the state. The annual sum of 50,000 dollars was appropriated for five years, and distributed equitably among the several towns, for the teaching of children the most useful and necessary branches of education. A sum equal to one-half of the sum granted by the state to each town was directed to be raised by each town during the same period, for an additional aid to the schools. In 1805, a permanent fund for the support of common schools was first provided, and it was enlarged by subsequent legislative appropriations. An increasing anxiety for the growth, security, and application of the fund, and a deep sense of its value and importance, were constantly felt. In 1811, the legislature took measures for the preparation and digest of a system for the organization and establishment of common schools, and the distribution of the interest of the school fund. In 1812, the present system was established, under the direction of an officer known as the superintendent of common schools. The interest of the school fund was directed to be annually distributed among the several towns, in a ratio to their population, provided the towns should raise a sum equal to their proportion by a tax upon themselves. Each town was directed to be divided into school districts, and town commissioners and school inspectors were directed to be chosen, and the children who had access to these schools were to be between the ages of five and fifteen years.

This system, thus established, has prospered to an astonishing degree. In 1820, the fund distributed was 80,000 dollars, in addition to a like sum, which was raised by means of taxation in the several school districts, and applied in the same way. In 1823, there were 7382 school districts, and consequently as many common schools; and upwards of 400,000 children, or more than one-fourth of our entire population, were included in that year in these common schools. The sum of 182,000 dollars, and upwards, was expended in that year from the permanent school fund and the monies raised by town taxes for that purpose, in the support of common schools. The general and local school fund, according to the report of the superintendent of common schools, of the 8th of January, 1824, amounted to 1,637,000 dollars, and it is well known to be in a steady course of progressive enlargement.

According to the last annual reports of the superintendent of common schools, made in January, 1827, there were 431,601 children taught at the public schools, without including those belonging to 570 school districts, from which no reports were received.

The instruction is probably very scanty in many of the schools from the want of school books and good teachers; but the elements of knowledge are universally taught, and the foundations of learning are laid; the school fund is solid and durable, and it is placed under the guarantee of the constitution, which declares, that the proceeds of all lands belonging to this state, except such parts thereof as may be reserved or appropriated to public use, which shall thereafter be sold or disposed of, together with the fund denominated the common school fund, shall be and remain a perpetual fund, the interest of which shall be inviolably appropriated and applied to the support of common schools throughout this state.

Such a liberal and efficient provision for the universal diffusion of common and useful instruction may be contemplated with just pride, and with the most cheering anticipations.

THE UNIVERSITIES OF SCOTLAND.

Considered as seminaries of learning, the Scottish universities, in their present state, may probably be regarded as occupying a lower place than those of any other country in Europe. The statements we have laid before our readers in the two preceding numbers of the Journal seem fully to bear us out in this judgment. The pupils of these establishments, generally speaking, are certainly not carried so far at the termination of their course, either in Greek or Latin, as the boys of our great schools in this end of the island. But, then, the acquirements made at the latter are made with the feeling and knowledge that they are merely elementary, and are to serve as the foundation for additional and higher acquirements elsewhere; whereas, the Scottish student is taught to regard his slight and inadequate progress as the completion of his education. Not only is his conception of what a competent scholarship implies by this means lowered, and a character of sciolism impressed upon his whole literary constitution and habits, but he does not even apply himself to the elementary work in which he is engaged with the same anxiety and energy which would be called forth in other circumstances. There is nothing beyond to which it seems to lead, or for which it is felt to be a preparation. The spur which would be given to his exertions by such a prospect in the distance is nearly altogether wanting. He is almost in the condition of a person who should be set to learn the grammar of a language which it is not intended that he should ever afterwards attempt either to read or to speak. The servile and oppressive drudgery of the apprenticeship is here unlightened by the anticipation of the superior station to which it leads; it is the toil of climbing the hill without any hope of ever reaching the summit. The knowledge that is actually attained is too small in amount to form, by itself, any adequate reward for the pains which have been bestowed on its acquisition; and yet no higher degree of proficiency is held out as that to which it is intended to lead. The 'little Latin and less Greek' of which the attendant at these classes is put in possession, although in general hardly enough to enable him to read even the former language with facility, or the latter, it may almost be said, at all, is represented not as his initiation but as his sufficient institution in classic learning;—it is not, like the instruction communicated at a grammar-school, received by the pupil as his necessary introduction to something else, and therefore received with some degree of eagerness for the sake of that higher object, but it is left to depend for its acceptance in his eyes, and the quantum of regard and attention which it shall secure from him, upon its own attractions alone. How scanty these are, we need not say. The consequence, therefore, is likely to be, that in most cases little attachment to the study will ever be formed,—that the course will be gone through with the forced and drowsy application usually given to a task in which we see no very evident end or utility, and that it will not even impart the same exactness and extent of elementary knowledge as would have been acquired by the same expenditure of time at a school or other preparatory institution.

Nor is the case very different in so far as mathematical and physical science is concerned. In this department, also, little beyond what is elementary is, for the most part, taught at these universities. At most of them the business of the natural philosophy class (which is attended in the last year of the curriculum) appears to consist principally of such popular experiments and explanations as might almost be submitted for the entertainment of any promiscuous audience. 'Numbers who attend the class of natural philosophy,' say the royal commissioners in their report on the University of Edinburgh, referring for their authority to the evidence of the late Professor Leslie, 'are wholly ignorant of the first principles of mathematics, and not a few have made so slender proficiency, that it is necessary to teach in a very different manner from that which would be adopted were the students properly prepared, and in which a class of natural philosophy ought to be taught.' And at Glasgow, as we have already had occasion to notice, the state of things seems to be much the same; for out of the seven lectures which the professor delivers weekly, only three are of a scientific character, and even these demand no more mathematical knowledge than an acquaintance with the first six books of Euclid, plane trigonometry, and the elements of algebra. Some of those who attend this class, it is elsewhere stated, are ignorant even of the elementary propositions of mathematics. With such an audience the professor would be unwise to attempt to go far into the higher parts of his subject.

These seminaries, in short, so far at least as the sort of instruction which may be obtained at them is concerned, answer rather to the common notion of an academy than to that of a university or college. It appears, however, to have been only in comparatively recent times that the learning of the Scottish universities has fallen into this low condition. Originally, and even for a long time after their foundation, these establishments, there is every reason to conclude, occupied in this respect a station not inferior to that of their rivals in other parts of Christendom. The profound scholarship of many Scotsmen in the sixteenth century, and indeed the eminent literary accomplishments of almost all the persons who took a leading part in the ecclesiastical, and of many also of those who mingled most actively and conspicuously in the civil affairs of the country in that age, may be referred to in proof of this; and we may mention, in passing, Dr. M'Crie's Lives of Knox and of Melvil, and the last edition of Dr. Irving's Life of Buchanan, as containing a great deal of interesting information on the subject in question. From the account of the university of Glasgow, appended to the report of the royal commissioners, which is written with much learning and ability, and forms a valuable contribution to the ancient history of academic establishments, we gather various interesting notices of the state of the Scottish colleges at a somewhat later period. The following is the scheme of study and discipline which was established at Glasgow by royal ordinance, in 1577. In the first place, the classes seem to have been taught throughout the whole year with the exception only of the month of September. In the first year the student was made master of the Greek grammar, and exercised in the language by the translation of Isocrates, Lysias, and some of the easier authors; after which he was carried through a course of rhetoric and the principles of composition, the various kinds of style being exemplified by the reading of Cicero, Demosthenes, Homer, Aristophanes, &c. 'In the second class,' proceeds the account, 'the whole art of rhetoric was to be amply treated in prelections on Aristotle and Cicero *de Oratore*, &c., with the applications of the rules to Demosthenes, Cicero, Sophocles, and Pindar; and the other half of the year the principles of invention and disposition were to be accurately unfolded from Ramus, and their use illustrated by examples from Plato, Plutarch, Cicero de Finibus, and the Tusculan Questions. In the third class the subjects were arithmetic, geometry, and other branches of mathematics; then Aristotle's logic, ethics, and politics, Cicero's Offices, and Plato's dialogues:—in the fourth class, Aristotle's physics, the doctrine of the sphere, cosmography, introduction to universal history, and the principles of the Hebrew tongue.' It is evident that this course was at least not one which merely conducted the student along the borders of certain departments of learning, but that it was well calculated to carry him through an elaborate and comprehensive survey of all the leading branches of knowledge cultivated in that age. The rules laid down for the attendance on the lectures and other academical exercises afford still plainer and more expressive evidence of the active and hard-working manner in which every member of the institution was habituated to pass his time. 'Five in the morning was to be the hour of rising; at six, every master was to enter his class-room, and examine the students, and otherwise instruct them till eight. The whole were then to proceed to public prayers, a duty which was not to occupy more than half an hour. From prayers they were to retire separately to their private studies, and revise the morning exercises till nine; half an hour was then to be allowed for breakfast, and study was to be resumed till ten. From ten to eleven the public lecture on theology was to be given to the two higher classes;—at eleven every master was to attend his class while his students reviewed the morning lectures;—at twelve an hour was allowed for dinner;—at one every master was to hear his students, in their order, defend their theses, as announced the day before. From the 1st of April to the 1st of August there were to be disputations after supper on play-days; on the first, second, and third days of the week, when play was not allowed, the students, from two to three, were to be in their rooms; and, from three to four, to review the public prelections From four to five, the masters were to examine and teach their classes. At five, the whole classes, assembling in public schools, were to dispute before the masters, and the subjects of these daily disputations (prescribed the previous day) were to be Greek and Latin alternately. On Saturday, from ten to twelve, the three higher classes were to have public disputations: one of each class, in rotation, was every third day to exhibit his thesis, and the two higher classes were to dispute both against one another and the lower classes.'

This remarkably stimulating and invigorating course of instruction was established, as the writer before us remarks, 'while Presbyterianism was at its height,' and 'may suffice to show what were the views of the leaders of the church of Scotland with regard to the conduct of public education.' Nevertheless, we are decidedly of opinion, that no other cause has operated so powerfully in bringing down the universities of Scotland to their present humble condition as the constitution and circumstances of the Scottish church. The founders of that establishment, as we have already remarked, were themselves, for the most part, men of accomplished scholarship, instructed in all the learning of their time, and counting among their number several names not unworthy of being placed beside those of the brightest literary ornaments of the Reformation in other countries. They were the thoroughly formed athletes of the ancient system of training; and knowing well the advantages which they had themselves derived from their careful institution in good letters, they naturally felt anxious to secure the same benefits for their successors, the soldiers to whom they were to leave the watch and defence of their Sion, and the maintenance of its usefulness and its honour, when they themselves should be sleeping in the dust. Hence their solicitous attempts, both at Glasgow and elsewhere, to establish such an order in their universities as might ensure to those who frequented them, not simply an introduction to, or a mere formal acquaintance with, the arts and sciences, but an exact knowledge, at least, of their elements, and, at the same time, those habits of steady application, and that ready command of all the faculties of the mind, which form a more valuable acquirement than any knowledge. Nor can it be doubted that, if the discipline which they imposed had been adhered to in its spirit and its great characteristic provisions, and modified only in respect to some of the studies and exercises to which it referred, these universities would now have a much higher rank as seminaries of learning. They would have been something more than mere schools or academies. The numbers attending them, indeed, might not have been so great; for boys nearly altogether uninstructed in any scholarlike accomplishment beyond that of reading their vernacular tongue would scarcely, as happens every day under the present indulgent system, have sought admission to the university, while it was an arena of such active exertion and contest in the more advanced gymnastics of learning as it was under its old constitution ; nor would the mere indolent aspirant after nothing more than the form and fashion of an academic education, have felt much disposed to throw himself into the race with a band of really zealous aspirants after knowledge. But the pupils of whom the universities would in this way have been deprived, would (except indeed in the matter of their fees) have been no loss. They are such as gain nothing by their attendance; they themselves are not improved by it, nor does it bring any advantage to the public, nor any honour to the university. On the contrary, their own time, which might, in many instances, be spent with profit elsewhere, is wasted, or worse than wasted; and their deficiencies or idleness act as a drag upon the progress of their better prepared or better disposed fellow-students, and impede the whole machinery of the institution with which they have connected themselves. So that in no respect, except, as aforesaid, that the professors might have drawn fewer fees, would it have operated prejudicially for the commonweal or for any individual, if the old hard-working habits and stricter discipline of these universities had never given place to the superficial instruction and easy all-accommodating system of modern times.

But, as we have already intimated, the peculiar constitution of the Scottish national church would alone have been quite sufficient to bring about the degeneracy that has overtaken these institutions, if all other depressing influences had been absent. In Scotland, as in England, the universities have all along been under the regulation of the church, not only in their theological department, but to a great and preponderating degree also in those classes which belong to the curriculum of arts, and are occupied with the business of general education. Such general education, at least in its entire and regular form, has been sought principally by those who proposed entering the church as their profession; and it has been, therefore, merely what the church has required it to be. We impute no *design* on the part of the ecclesiastical courts to lower the character of the instruction bestowed by the universities. Most certainly they have never interfered to do any thing of the kind. On the contrary, we believe they deserve the credit of having done every thing in their power to correct the tendency towards that result. But the circumstances of the case have been too strong for them. Connected as the universities always have been with the church in the manner and to the extent we have just explained, it was impossible that learning should flourish in the former, while left, as it has been, without shelter, or a place whereon to lay its head, in the latter. The Scottish church has answered tolerably well some of the more obvious purposes of such an establishment, and, not having been a very costly institution, has been favoured with a great deal of compliment and flattery from those persons who can see no other merit in any political scheme except that of cheapness, as well as from certain more interested quarters, where the simple and unexpensive habits of Presbyterianism have been naturally considered as possessing a peculiar charm. To the many members of the aristocracy, for example, who, in the confusion of the Reformation, contrived each to appropriate so goodly a share of the spoil of the Roman Catholic abbies and other religious foundations, and to add so many acres to their already broad domains, by what was nothing else than the plunder of the national property, and the robbery at once of the church, of the poor, and the whole body of the people, it must have been especially agreeable and comforting to find a form of ecclesiastical polity professing such contempt for wealth and show as that of Geneva. And many of the descendants of these fortunate lords and *lairds*, the inheritors of what their ancestors thus honestly acquired, feel, no doubt, a strong congeniality of sentiment in respect to this matter with their predecessors; and, although they have, for the most part, long ago deserted the somewhat unfashionable conventicles of their ancient mother, the church of Scotland, are still ardent and loud in their admiration of the modesty of the old lady's head-gear, and the extreme brevity of her train.

It ought to be remembered, however, that the great founders of this establishment, Knox and his distinguished fellow-labourers, were by no means in the habit of preaching up this now so much commended plainness of attire, and rigid retrenchment of the ornamental, as essential either to the purity or the decent appearance of their best of all possible churches. The spoliation of the ecclesiastical estate, as perpetrated both by their opponents and by their pretended friends, was with them a matter of frequent and indignant denunciation. And they did not submit to the impoverishment and nakedness to which the new establishment was thus reduced for any other reason except that the spoilers were too strong for them. Nor would it be easy to find, in the scheme which they originally instituted, any such impress as would suit modern notions, even of that *Presbyterian parity* which is now so familiar and so favourite an alliteration in the mouths of many of those who deem themselves the true inheritors and most zealous defenders of their principles. The equality among the several members of the clerical body, which they aimed at establishing, was an equality before the law merely, not that dead level as to authority and station which should remorselessly shear down all honours and dignities, deprive learning, talent, and worth of their proper encouragements and rewards, and contract the career of the brightest and most aspiring talents within the limits suitable to the humblest mediocrity. They had no bishops, indeed, under that name; but they had them under that of superintendants. Finally, the exclusion of the heads of the church from all interference in the affairs of the state, which is another of the demands most clamorously urged in our day by many of those who affect to be admirers of Presbyterianism, was at any rate no principle of the old Scottish Presbyterians. They did not, indeed, ask that the church should 'exalt her mitred front in courts and parliaments;' but they created for her a parliament of her own,—her General Assembly, where she sat in dignity as proud, and exercised not only a jurisdiction, but even a legislative authority, as extensive and as implicitly obeyed, as any of which the other estates of the realm could boast. In those times the General Assembly was really, in Scotland, a much more powerful body than the Parliament; of the two, it alone possessed any portion of the strength belonging to a national representation; it was, in short, the House of Commons as compared to the House of

Lords. Seated, therefore, here, the leading members of the church occupied at least to the full as favourable a position for taking a leading part also in civil affairs, as if they had actually stepped into the seats of their predecessors, the Catholic bishops and abbots, in the great council of the nation.

And were they actuated by motives of mere personal ambition in thus seeking to secure for the establishment of which they were members a dignified and influential position in the state? There is no reason to suppose that they were. Right or wrong, their views were undoubtedly founded upon certain principles as to the nature and proper foundations of civil government, which they held as conscientiously, and maintained, on all occasions, as strenuously, as they did any of the articles of their purely religious creed. But without going along with them in their theocratic notions, it is surely not impossible to perceive some reason, on other grounds altogether, for the civil eminence which, in many countries, has been allowed to the heads of the church. Burke speaks of seeing, 'without pain or grudging, an archbishop precede a duke.' How, indeed, should any advocate either of popular ascendency, or of the superiority of learning and talent over the mere accident of birth, experience any pain at such a sight? A duke has rarely or ever been taken from the ranks of the people; an archbishop sometimes has. The services that have made men dukes, when that dignity has been the reward of any public services, have been usually those of the sword; intellectual accomplishments, and reputation acquired in the world of letters, have often had a share, at least, in making a man an archbishop. When a dukedom is created, that high place of rank and power is given away exclusively and for ever to a single line, to certain descendants of the first possessor, whatever may be their characters, endowments, or deserts: an archbishopric is bestowed for a lifetime only, and when the holder dies, instead of going to his son, or other heir, it returns into the hands of the nation, to be the means, perhaps, of lifting another individual from the ranks of the people to pre-eminence over all the peerage. The revenues and honours of the church, as contrasted with those which are locked up in the possession of particular individuals and families, may be considered as the circulating property of the whole body of the people, that in which the poorest man, who is a member of the church, has some reversionary interest, and not one fraction of which it is in the power of the wealthiest capitalist, or the most rapacious court minion, permanently to appropriate and monopolize. It would seem that in any country where the accumulation of private property, descendible either by inheritance or at the disposition of the possessor, is freely allowed, some such consecration, as it were, of a part of the national domain, and protection of it from perpetual purchase by individuals is necessary in order to prevent the whole power of the state from becoming concentrated in the hands of a mere landed or monied aristocracy. Looking to the subject in a large point of view, indeed, there is no reason why the priesthood should be the only order of public servants admitted to the usufruct of this reserved and inalienable portion of the public wealth ; and the clergy, no doubt, have been thus fortunate chiefly in consequence of their body having in former times comprehended within itself all who could have any claim to be so supported. The original destination of the fund in question may be taken to have been the promotion in general of the national civilization ; and the clergy being everywhere the ministers of state, the legislators, the lawyers, the schoolmasters, as well as the teachers of religion, might be said to have the whole of that work in their own hands, and to be the only persons qualified to assist in it. But although they have continued to retain the whole pay after having been disburthened of the greater part of the labour, it may still be questionable how far, in the changed circumstances of society, they are, as a body, to be considered as overpaid for their services. It would hardly be wise, at all events, in the friends of education and intellectual improvement, to join in the attempt to divert any part of the revenues of the church from their present application, before they have obtained the amplest securities that they shall not be turned to a worse instead of to a better use—that the lords of the soil shall not, as in Scotland, gain what the servants of the altar lose.

The full effect of the poverty entailed upon the church in that country by this spoliation, was not felt in the earlier days of the Presbyterian establishment. The incomes of the clergy were, indeed, reduced everywhere to a miserable pittance. There were few stations of superior emolument or honour, and none of comparative ease and leisure, to stimulate ambition, or to serve as places of refuge and shelter for the scholar, and as retreats in which literary labours might be carried on, undisturbed by other toils. The lot of every man was hard work, of no very intellectual description, pursued from the beginning to the end of the year with scarcely any intermission, and, in most cases, hardly better remunerated than the breaking of stones on the highway. But, on the other hand, the office alone in those days brought with it, perhaps, more distinction, and more authority too, than any other in the commonwealth. The church was, in fact, the legislature and the body sovereign of the country. The ecclesiastical courts were the grand arena even of political debate, the theatres where the contending factions in the state carried on their combats, encompassed and watched by the thronging people. Here, rising [illegible] his place as one of the leaders or eloquent champions of his party, the poorest parish minister stood before his countrymen on an elevation sufficient to satisfy the most aspiring ambition. The reputation and influence acquired on this scene, combined as they were with that perhaps still stronger dominion over the hearts of the people which his pastoral labours secured for him, raised him at least to an equality in real power and political importance with the ascendant member of any other order in the state.

All this was an abundant compensation, at least in the estimation of the higher order of minds, for the mere scantiness of the endowments which the church had to offer to those who sought a place among her ministers. So long, accordingly, as this state of things lasted, there was no reason to fear that she would not attract to her service her full share of the talent and learning which the country might produce. Her ranks were, in point of fact, for a considerable period, crowded with men of high ability and profound scholarship, as the works which many of them have left behind them amply testify. This was the case when the constitution for the university of Glasgow, which we have quoted, was framed, and for a long while after. Throughout the almost constant scene of agitation and civil war which subsisted in Scotland from the reformation till the revolution, the Presbyterian clergy continued to be a more erudite body than they have ever been since. Beaten upon, as it was, and shaken by the storm, the church was still, during the greater part of this time, in its 'high and palmy' state; and even in those days of national desolation and bondage, when its ministers, driven from their cures by the priests of another ritual, crept skulking about in utter destitution from one hiding-place to another, it may be doubted if there was not a larger amount both of theological and of profane learning distributed among these houseless wanderers than has since been in the possession of any generation of their successors.

The new order of things introduced by the revolution, has given peace and stability to the Scottish church; but it has, at the same time, brought it down for ever from the lofty position it was wont to occupy, and has also, we think, developed and called into operation certain radical vices in its constitution. Its old political power is now nearly annihilated. A long period of tranquillity and regular government has diffused more distinct and correct views as to the limits of the civil and ecclesiastical jurisdictions. Whatever the church may be in theory, it is now completely subject and obedient to the authority of he state in practice. The debates of Presbytery, Synod, and

General Assembly, are confined to matters belonging merely to the police and internal management of the establishment; or if affairs of state are ever discussed, it is simply that an opinion may be expressed which, however less moral weight it may carry, would come with the same legal force from any other association in the country. Certainly the last thing that any member would think of would be to propose entering into actual conflict with the king and the parliament. The General Assembly is restricted by an act of the legislature from protracting its sittings beyond a few days; and it is every year dissolved by his Majesty's representative, who, at the same time, names the day on which it is to meet the year following. And, generally speaking, even the representatives of whom the house is composed, the clerical part of them at least, are sent up, not by election, but in rotation—so merely formal are their duties considered to be. This ecclesiastical republic, in short, so long known for its restless activity, may now be looked upon as a volcano fairly burnt out.

In the present state of the Scottish establishment, therefore, we have an exemplification of the real effect which is produced on the character and condition of a national church by what may be designated the three great peculiarities of the Presbyterian form of polity,—extreme moderation of endowments, the interdiction of all gradation of ranks, and the absence of all provision for the support of any order of clergy except those actually engaged in the service of cures. We shall not advert here to any other consequences, good or bad, that may have resulted from the arrangement; but it certainly has not produced a learned church. Among the existing Scottish clergy are no doubt many persons highly respectable for general ability and information, and a few, also, of distinguished attainments in science or literature. It may even perhaps be admitted that some at least of those who have made the greatest figure in the world of letters, or who are known to have prosecuted some particular branch of study with the most remarkable assiduity and success, have been, at the same time, the most zealous and active labourers in the field of pastoral duty. In any numerous body of men there will always be found some of such extraordinary activity, or carried by so strong a disposition towards certain pursuits, that they will, in any circumstances, accomplish twice as much work as the generality of their brethren, and find, in the most occupied life, leisure for something beyond the mere regular and necessary labours of the day. But what such gifted persons contrive to achieve, in spite of the unfavourable position in which they are placed, would seem to constitute anything rather than an argument for keeping them in tha unfavourable position. You lose, by that means, nine-tenths of the service which they are capable of rendering.

The chief advantage obtained by the division of labour (as has been well remarked by some recent writers on political economy) is, that it enables you to adapt, in every case, the skill of the workman to the difficulty of the task, and so to expend, in the most economical manner, whatever amount of ability may be at your command, by distributing it in small or moderate quantities where nothing more is wanted, and reserving its more lavish application for those departments where alone it is possible that the benefit of such additional measure should be felt. Where this principle is neglected, there must result either waste in one quarter or deficiency in another. There must be either an unnecessarily large cost incurred to secure, for all departments, such talent as is requisite only in the highest; or, the rate of remuneration being determined with a reference to the description of qualifications sufficient for the subordinate and, probably, more numerous offices, those which demand powers or acquirements of a superior order must be left unprovided with persons adequate to their performance. The latter is the arrangement that has been adopted in the parsimonious establishment of the Scottish church. Provision has been made for what is commonly called a working, but not for a learned clergy; for the rank and file of a parochial priesthood, to preach, and catechise, and baptize, and marry, and perform the other ordinary ministrations of religion among their several flocks, but not for a staff composed of men of more distinguished gifts and accomplishments, to be the champions of religion on the high and public field of letters, and to bring to her defence and illustration a fair share of whatever genius and scholarship *of the first quality* the age may possess. It may or may not be deemed of importance that there should exist such an order of functionaries as this; the fact is, that in the Scottish church no such order does exist. We know it is a common notion with a certain class of arguers upon these subjects, that religion has little or nothing to do with learning, although, as has long ago been remarked, in those ages when the light of learning was almost extinguished, there was nothing that suffered so much, or was so perverted and debased by reason of the prevailing darkness, as religion. But for our present purpose it is not necessary to consider this point. We refer to the state of the church in respect to the matter in question merely as explaining and accounting for the state of the colleges. Related as the two are, there being no demand for high literary attainments in the former, it is impossible that there should be any general cultivation of the higher departments of scholarship in the latter. The only kind of learning sought for or encouraged by the church being elementary and superficial, that must be also the character of the instruction communicated by the universities.

Some indeed will tell us that, granting the desirableness of having men of first-rate ability and deep erudition among the clergy, we are altogether in error in supposing that it is necessary to hold out the usual worldly encouragements in order to attract men of such qualifications to the service of the church. The ministers of religion, it is affirmed, may be expected to be swayed by higher motives than any which such encouragements can create, and if laborious study be necessary for the effective discharge of their duties, they will doubtless be found to engage and persevere in its prosecution with as much ardour in the midst of poverty and contempt as if stimulated by the most splendid emoluments or honours. It would be weakness to believe that the persons who are most notoriously in the habit of holding this language. and who are just about the last persons in the world to be inclined to allow much efficacy to any motiives which are not sublunary, are really persuaded by their own argument. They know very well that, whatever may have happened in a few individual cases, no considerable community, whether consisting of ten thousand or of only one thousand members, is to be generally and permanently influenced except through the medium of such inducements as address themselves to the ordinary desires and hopes of human beings. All that the philosophic legislator can attempt in the regulation of these matters is to employ those excitements that work most regularly and safely in preference to others likely to have an opposite effect. Withdraw altogether from any particular profession, be it what it may, the honours and other advantages which ought to wait upon superior merit, and you infallibly produce one or other of two effects;—you either deprive that profession of much of the ability that would naturally crowd into it, and at the same time diminish the efficiency of that portion which it does attract, or you force its members to seek, by illegitimate and frequently dangerous courses, a compensation for what you refuse them. Is it to be supposed that, while the successful physician or lawyer shall make his five, or his ten, or his twenty thousand per annum, the church could be served with equal talent and with equal zeal were a pittance of two or three hundreds to form the highest revenue which it had to bestow upon its ministers? Under such an arrangement numbers much more than sufficient to supply every cure would still continue to demand admission into the profession; but they would of necessity be, for the most part, persons under-educated in the first instance, and they would not afterwards render anything like the same amount of service which might have been secured by a different system.

These remarks, in so far as they go to explain the present condition of the Scottish universities, are forcibly confirmed by a passage which we find in the report before us. 'In reforming these establishments,' argue the commissioners in their account of the University of Edinburgh, 'attention should be paid to what may be termed the literary state, and almost the necessary literary state, of Scotland.' And then they go on to observe,—

> 'Even to those who are destined for the learned professions, there is little motive for paying almost exclusive attention to the ancient languages, or for their seeking to acquire that profound acquaintance with the niceties and difficulties of the Latin and Greek, which is in England venerated as the undoubted evidence of learning. Our ecclesiastical establishment affords no situations which are to be attained by such acquisition, or in which there is leisure for increasing it. The moment that a person enters the church, he is engaged in the performance of numberless duties, unavoidably occupying a great part of his time, while the comparatively slender endowments of our ministers do not furnish the means, should they be almost exclusively occupied in biblical and classical research, for bringing before the world the fruit of their labours.'

This statement, it is plain, need not have been limited to the case of the Greek and Latin languages. The church of Scotland holds out no greater inducements or opportunities for the profound study of scientific than it does for that of classical learning.. In point of fact, therefore, it offers no encouragement to the prosecution of learning of any kind. Perhaps we may appear to be undervaluing the Scotch universities as compared with the English, on the ground of the inferiority of the former to the latter in the teaching of Latin, Greek, and the mathematics, as if these were the only branches of knowledge necessary to complete the mental discipline. This is not our meaning. We are fully sensible of the defects of the English universities, particularly in all that relates to moral science, and even in the *practical* applications of mathematical knowledge; but the defects of the Scotch universities are rendered most palpable by their assigning so large a portion of the curriculum to Latin, Greek, and mathematics, while so little real knowledge is attained in these departments by a great majority of the students.

Proceeding, however, upon the principle above laid down, and remembering the peculiar circumstances for which they had to legislate, the royal commissioners have still found it possible to suggest various important modifications in the existing constitution and practice of the Scottish universities, the effect of which, upon the whole, we have no hesitation in expressing our conviction, will be very greatly to elevate the character and to augment the usefulness of these establishments. The powers with which they were vested were extremely ample; and it is but justice to say that they have not allowed themselves to be deterred, by any feelings of false delicacy, from an intrepid discharge of the duty committed to them. Abuses, whether of old standing or of recent introduction, are investigated and exposed with the most unscrupulous and commendable fidelity; and in the numerous corrections and reforms which they propose, certainly the last objection to which they have laid themselves open, is that of having been actuated by any bigoted or excessive partiality to existing institutions or customs on the score merely of the length of time during which they may have existed. At the same time we do not mean to say that they have shown any disregard of the fair claims of antiquity, or any disposition recklessly to abandon what has been found to answer its purpose with even tolerable success for the untried suggestions of theory. The course which they have followed seems to be correctly stated in their own words:—

> 'We have adhered to the general rule of suffering things to remain as they are, unless it appeared, on satisfactory evidence, that an abuse or defect existed, from which inconvenience had actually arisen, or might confidently be expected to arise. Nor have we ever departed from this rule, except in a few instances, for the purpose of extending a principle previously adopted and of approved utility. Neither is there a remedy or improvement suggested without our conviction, after careful inquiry, that it is in accordance with the system of university education in Scotland, compatible with the interests of the professors and the means of the students, and sanctioned by enlightened and impartial opinion.'*

The commissioners, we may here add, were originally appointed by virtue of commissions issued by his late Majesty, dated 23d of July and 28th of September, 1826, and gave in their first report on the 10th of November, 1828.† The present report is dated October, 1830. It is proposed that the changes suggested should be carried into effect under the mandate of the king, aided, in so far as may be necessary, by the authority of an act of parliament.‡ With regard, also, to certain of the more important changes, it is recommended that they shall not come into actual operation till three years after any regulations, founded on the report, shall have been notified to the different universities.§ Although the principal labours of the commissioners may be considered as finished, they retain their powers till his Majesty's pleasure shall be announced in regard to the propositions they have already submitted.* For the more complete accomplishment both of the present reforms and of those which may afterwards become necessary, they advise that a permanent board of superintendence should be instituted, with authority to modify or extend the regulations that have now been drawn up, as circumstances may appear to require.† It is above a hundred and thirty years, it seems, since the last general visitation of these seminaries.‡

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* Report, p. 8.

† Ibid. pp. 5, 6, 7.

‡ Ibid. pp. 6, 13, 14.

§ Ibid. p. 31.

The leading feature in the proposed reform is the establishment in each university of a University Court, in which shall be vested the general superintendence and government of the institution, and the members of which are to be elected by various interests, so as to insure, as far as possible, the absence of any preponderating influence. We have already stated that, at St. Andrew's, Glasgow, and Aberdeen, the Senatus Academicus, or Council of the Professors, possesses the entire control of the affairs of the university. This is, in point of fact, the case, whatever formal or antiquated provisions may anywhere exist as to the interposition of a co-ordinate or superior authority. The professors, and they alone, not only regulate all matters appertaining to the academic discipline, but also receive and distribute the revenues, and generally manage the pecuniary concerns of the corporation, almost as independently as an individual does his private estate. They have even, in many instances, alienated the property of the institution; though to do this is a stretch of power that would probably be found to be illegal even under the present system. It is easy, however, to conceive various ways in which, without going this length, they may under such a system consult their own interests at the expense of those of the public. They may, for example, as they have to a great extent actually done, burden the estate, of which they are the life-renters, with debt. They may neglect those improvements, of which only their successors would reap the benefit, for the sake of wringing from it the utmost amount of present revenue to put into their own pockets. Or, they may effect the same object, and rob, to an equal extent, those who are to come after them, by taking large premiums on leases, to the injury of the permanent rental; and this most unfair, if not illegal, practice (called in Scotland, taking *grassums*) has, we believe, been long systematically pursued, at least at some of the universities. Add to all this, that the circumstances in which the professors are thus placed, and the description of business in which they are compelled to take part, would seem to be unsuitable to the academic character, and ill calculated to promote their usefulness in the discharge of their more appropriate functions.

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* Report, p. 89. † Ibid. p. 24. See also pp. 94, 340, 366. ‡ Ibid. p. 7.

We are ready to admit that their present position, as a species of landholders, may give them some little additional importance in the society with which they personally mix; but this is no compensation for its disadvantages. Wherever they are known or heard of beyond the little circle of the place in which they live, this distinction, insignificant at the best, goes for nothing. Looked to in its most important and constant effects, the right which they enjoy of administering their own estates is only a source of trouble and division among themselves, and of popular suspicion and scandal. Even when they contrive to agree in the distribution of the spoil, or, at all events, to keep the noise of their altercations from being heard abroad, the close and dark confederacy exposes them to many, and, perhaps, undeserved imputations, and cannot fail to be offensive to all who hold (as who now does not?) that matters of public concernment should be transacted under the control of the public eye. When the full light of day is travelling into the farthest recesses of all our other national establishments, it is not to be expected that our universities, which ought to be most eminently the seats and fountains of light, should much longer escape the visitation.

The university court, proposed by the royal commissioners, will substitute for the concealment and irresponsibility of the existing system that publicity which the spirit of the times demands, and, by so doing, will get rid of many abuses. It will also relieve the professors from duties which interfere with their proper occupations; and it will place the management of the college property in hands on every account much better adapted to deal with that trust. Instead of the arbitrary power of the professors, it will introduce the control of a tribunal composed of representatives from all the interests concerned. The body of the professors, as one of the most important of these interests, is, of course, not forgotten. In Edinburgh the professors have hitherto scarcely had any share in the government of the institution to which they belong; and the new arrangement will bring them a considerable accession of influence. In that university (a chancellor, as in the other universities, being placed at its head, to be named by the crown, and to continue in office for life) it is proposed that the university court shall consist of six members, namely, 1. a rector, as the head or principal of the court, with a casting vote in case of equality, to be chosen for a period of seven years by the votes of the principal, professors, and graduates; 2. the principal of the college, ex officio; 3. an assessor, to be nominated by the chancellor; 4. an assessor, named by the town-council of

Edinburgh; 5. an assessor, nominated by the rector; and, 6. an assessor elected by the professors and graduates. Neither the rector, nor his assessor, nor the assessor of the chancellor, must be a principal or professor in any of the universities. Of the members of this court the rector, his assessor, and the assessor of the professors and graduates, will obviously be in effect the deputies of the graduates, in whose hands, therefore, the supreme government of the university may be considered as substantially deposited. In the case of any opposition of views or interests, there can be little doubt that this body would reflect the popular sympathies much more than either the professors or the town-council; and the constitution, therefore, which we have described, cannot, at any rate, be condemned as deficient in the democratic ingredient. The arrangement proposed for the other universities, however, for what reason is not stated, appears to be modelled upon a different principle. At St. Andrew's, the nomination of the chancellor remaining, as at present, with the Senatus Academicus, the university court is to consist of five members, namely, 1. a rector, to continue in office for four years, to be elected by the professors, graduates, and all students except those of the first and second year; 2. the principal of the United College; 3. the principal of St. Mary's College; 4. an assessor to be nominated by the chancellor; and, 5. an assessor to be nominated by the rector. Neither the rector, nor either of the assessors, can be a principal or a professor of any university. In this scheme the rector and his assessor are the only natural representatives of the students, or the popular party. The other three members will evidently, in general, support the views of the professors. We have said that no reason is assigned for thus giving the preponderance to one interest at one college, and to its opposite at another. Perhaps the commissioners, feeling uncertain, as of course they must to some degree have done, how their innovations would work, deemed it right to attempt, as it were, a double experiment, and to allow the democratic principle the ascendency here and the oligarchic there, with the object of discovering by the event which plan it would be best finally to adopt. But be this at it may, we are by no means disposed to eulogize their Edinburgh constitution at the expense of their St. Andrew's one. We rather fear that the element of which, notwithstanding its indispensable necessity to the life and health of every political arrangement, the tendencies are also towards innovation, turbulence, and disorganization, has, in the former constitution, been introduced in somewhat abundant quantity. What is wanted in the case of such institutions as those at present under consideration, is not that popular opinion should be the dominant power, but rather that it should have the means of acting as a check upon established authorities, deriving their origin from another source. Stability and order are here of immense importance; and the directing and governing power therefore ought to be essentially conservative. Let it only be obliged to act in the daylight—in the hearing and seeing of all,—and on an arena where it shall be liable to be at all times confronted and called to account by representatives of the public feeling, and there need be little fear that anything will go far wrong. On this account we prefer, we confess, the constitution of the St. Andrew's University Court to that proposed to be established at Edinburgh. We are glad therefore that, in their regulations for the government of the other colleges, the commissioners have proceeded upon the principle of the former rather than that of the latter. At Glasgow they purpose that the University Court shall consist of seven members, namely, 1. a rector, to be chosen by the professors, the graduates, and all the students; 2. the principal of the university; 3. the dean of faculties, who is the nominee of the professors; 4. the minister of the High-Church of Glasgow, when not a professor; 5. an assessor, to be nominated by the chancellor, who is chosen for life by the Senatus Academicus; 6. an assessor, to be nominated by the rector; and, 7. an assessor to be elected by the professors and graduates. Neither the rector, nor any of the three assessors, must be a professor. Here the first, sixth, and seventh members may be regarded as the representatives of the students; the other four, including the minister of the High-Church, will generally speak the sentiments of the professors. It is recommended that the two Aberdeen colleges should be united into one university, to consist of a principal, four professors of divinity, a professor of law, six medical professors, and seven professors in the faculty of arts. There can be no doubt whatever as to the desirableness of this arrangement, or some other on a similar principle. The constitution proposed for the university court is precisely the same with that proposed for St. Andrew's, except that an assessor, nominated by the Senatus Academicus, stands in place of one of the two principals; but this still leaves the effect of the two arrangements the same.

We cannot afford room for a minute detail of the powers which it is intended that these tribunals should exercise. Suffice it to state in general terms, that besides acting as courts of final appeal in regard to all affairs of discipline, they are to constitute the supreme ministerial, or executive authority in each university, performing all the duties connected with its superintendence and government. In particular they are 'to have power to inquire into and control the revenue, expenditure, and all pecuniary concerns, including funds mortified for bursaries or other purposes.' A university court must be held at least once a year, in the month of April; and it may also be called when necessary at the discretion of the chancellor or the rector. Its meetings, when sitting in a judical capacity, are to be open to the public; and regular minutes of its proceedings are to be taken and preserved. Of course, composed as the court is of the representatives of different interests, none of its proceedings which ought to find their way to the public will remain secret; but we could have wished that provision should have been made for the printing of its minutes, or for their being rendered in some other way universally accessible. We hold it especially desirable, that the most perfect publicity should thus be given to everything that belongs to the financial state of each university—although for obvious reasons it might be inconvenient to conduct the investigation of such matters in open court.

The ordinary discipline of the university is to remain vested in the Senatus Academicus; an appeal from their sentences, however, to the University Court being allowed in certain cases. The authority thus placed in their hands, seems to be all which it is fitting for the professors to exercise. It is also appointed that University Meetings, composed of the chancellor, of the members of the University Court, of the Senatus Academicus, and of the examiners for degrees, shall be assembled on certain occasions of form and ceremony, as for the installation of the chancellor, the induction of professors, the conferring of degrees, &c.

Such is the new scheme which is proposed for the general government of these institutions. The other innovations suggested by the commissioners relate more immediately to their improvement as seminaries of education. Of these the most important is their proposal that 'the examinations for degrees should be conducted, as at Oxford and Cambridge, by examiners appointed for the purpose, and not by the professors.' They recommend that at Edinburgh and Glasgow there should be four such examiners for the degree of bachelor of arts, and two for the degree of master of arts; and in the other universities three for the former degree, and two for the latter, unless a greater number should be found necessary. Twenty-two examiners in all would thus at least be required. They would be appointed by the Senatus Academicus, and would receive salaries. The principal objection to this arrangement appears to be the difficulty of carrying it into effect. There are no funds at present existing for the payment of the functionaries proposed; and it is perhaps scarcely likely that public assistance would be very readily given towards the establishment of o expensive an apparatus, while so many other objects of seemingly more immediate concern demand attention. We doubt much too if, at some of the university seats, a sufficient number of qualified persons could be found to undertake the office of examiners. It is to be remembered, that in the Scottish universities there are no fellowships, or other endowments, such as exist at those of England, to detain young men at college. Unless therefore the occupants of the new office which it is proposed to create, were to be paid at a rate quite out of proportion either to the amount or the importance of their services, as well as greatly beyond what could well be afforded for that purpose, it would offer no adequate inducement to any one to seek after it. It would from necessity be given not to those who were best fitted to discharge its duties, but to any individuals of the requisite academic standing, who happened to be accidentally resident on the spot, without regard to their attainments. If this objection could be got over, we should consider the appointment of these examiners a desirable change; for we attach no weight to the notions which appear to have been entertained in some quarters, that the new arrangement would tend to degrade the professors, and that it is impracticable to ascertain in any other way the attainments of candidates for degrees, except by assigning the task of testing their knowledge to the same person who has instructed them. These notions have been sufficiently refuted by the experience of Oxford and Cambridge, which is besides admitted, we believe, on all hands, to have demonstrated the superior efficacy of examinations conducted in the manner which the commissioners here propose. But for the reasons we have stated, our impression is that the attempt to introduce the practice thus recommended into the system of the Scottish universities will have to be abandoned.

If it should be so, however, that will form no reason for not adopting many of the regulations which they have submitted for the curriculum of study, and the method of conducting the business of the several classes. Of these we can here only notice such as involve the application of any new principle. And of this description, we hold the most important to be that which directs the discontinuance of the elementary Greek classes in all the universities. This is a reform which, we cordially agree with the commissioners, will 'tend in a high degree to raise the standard of classical literature in Scotland.' Their recommendation is, that 'in future the business of the first Greek class, in each of the universities, should commence with the reading of some of the Greek books or classics now in use; that the rudiments of grammar in the Greek language should not be taught, on any plan or system, for the first instruction of persons not previously acquainted with the elements of the

Greek grammar; and that the professor should not occupy the time allotted to the business of the class, as above described, in teaching the elements of grammar to any such persons.' A similar regulation with regard to the first mathematical class ordains, 'that all students proposing to attend it in any university, should previously have acquired a competent knowledge of the first four books of Euclid, and of algebra, as far as simple equations, inclusive.' The quantum of algebraic learning here demanded certainly could not well have been put lower; but the innovation, so far as it goes, is in a right direction, and may give rise in due time to further improvements

Other valuable regulations are, that the session should, in all cases, be extended to the full length of six months; that attendance during the whole of that period should be necessary to entitle to certificates; that examinations, exercises, and prizes should be introduced in all the classes; that the catalogue should be regularly called at every meeting; and that every professor should publish and put into the hands of his students a syllabus of his course within three years after his appointment. Provision is also to be made for admitting the students to read in the library—a privilege which they have not hitherto enjoyed at any of the universities, and the importance of which can scarcely be overrated. According to the regular curriculum of study, it is ordered, that the classes to be attended the first year should be the first Latin and the first Greek; the second year, the second Latin, second Greek, and first mathematics; the third year, the second mathematics and the logic; and the last year, the natural philosophy and the moral philosophy. It is an objection to this scheme that two subjects of such importance should be crowded into the concluding session; but the commissioners found it impossible to devise any other arrangement which they deemed better upon the whole. They recommend, however, that when it can be conveniently done, the student should continue his academic attendance for a fifth session, and thus divide the usual work of the fourth. All the classes here named are to be taught for two hours a day on five days of the week, except the mathematical classes, which are to meet only one hour each day. In those cases in which there are two meetings, the one is to be devoted to lecturing, and the other to examination. For reasons to which we formerly adverted, we are disposed to consider the time here allotted to the business of lecturing rather too ample; and we also think it indispensable that, instead of a mere syllabus of his lectures, every professor should be bound to employ, or, if necessary, to prepare, a text-book, containing a correct exposition of the subject which he has to teach.

The certificates of attendance and proficiency are directed to be in future drawn up according to a printed form, blanks being left for certain phrases, the variations of which to be used in the different cases are also strictly limited; and this likewise we look upon as a useful improvement. As the matter is at present managed, these certificates are sometimes granted merely as a matter of course, and testify, in fact, nothing more than that the professor has been paid his fee, or, where they really express his conscientiously formed opinion, and the results of his observation, they are still liable to be affected in their style and general bearing by all the differences of taste and manner that distinguish one writer from another. The established forms will make these documents what they ought to be—clear and unexaggerated statements of the facts of each case.

It remains that we notice very briefly the system which the commissioners propose to establish in regard to degrees in arts. We have already considered their plan of taking the examination of candidates for graduation out of the hands of the professors. But this is far from being the only innovation which they contemplate in reference to this matter. In the first place, they propose to revive the degree of B. A., and to bestow it only on students who have completed the regular four years' curriculum. The degree of M. A. is not to be conferred till after the lapse of at least one year from the completion of the regular curriculum. Both distinctions are only to be obtained after a strict examination, according to regulations which are set down, and provision is made for taking the degree of B. A. with honours, the successful candidates being arranged into a higher and lower class. We cannot here detail the specialties of the proposed rules of examination; but they may be fairly described as requiring a most respectable degree of proficiency.

We have now gone over the principal provisions of the proposed reform of these universities; and we have, we think, stated enough to show, that it is of no delusive or superficial character, but a liberal and comprehensive scheme, which goes to the root of the evils to be cured, and aims at effecting a real and extensive improvement of the existing system. We have been obliged to omit all notice of many of the propositions of the commissioners, and of some which are of considerable importance, though not bearing upon points belonging to the great divisions of the subject to which our observations have been chiefly confined. For these we must refer our readers to the Report itself, which we should be glad to see laid before the public in a more accessible form. The evidence also, and the various documents to which such constant reference is made, ought to be printed, with as much regard to economy as possible. Without them the Report is throughout unsatisfactory, and in some parts unintelligible. On the whole, we have little doubt that the public generally will agree with us in hailing most of the innovations suggested by the commissioners, as calculated to operate with the most important effect in extending the usefulness of these seminaries, and in thereby benefiting, in some of its highest interests, the country to which they belong.

Note.—We find that, in our notice of the junior Latin class at St. Andrew's (see Journal, Vol. IV. p. 28), we were led into some mistakes, partly by the slovenly manner in which the account of that university in the Report of the Royal Commission is drawn up, and partly from not being aware that the statements of the Report were intended to refer to the year 1826, while the class in question was still taught by Dr. Hunter, who has since retired. No date indeed is given; but we inferred that the writer was describing the manner of conducting the class since Dr. Hunter's retirement, because we knew that his account was not applicable to the mode followed by that venerable teacher. The present professor, Dr. Gillespie, who has taught the class since 1827, reads, in the course of the session, a play of Plautus, or of Terence, a book of Livy, and generally some of the Odes of Horace. For the first month or two he translates the passage to be read, the day before, but afterwards he discontinues this practice. Half an hour is devoted every day for five days of the week to the translating of English into Latin, from Mair's Introduction, and the explanation of the rationale of the rules of Syntax—an exercise which we erroneously stated had been discontinued. Two-thirds of the students voluntarily take notes of the professor's remarks on the principles of Syntax, which they give in as part of their regular work at the end of the session. On Saturday, instead of drilling the students, as formerly, in the declension of nouns and the conjugation of verbs, Dr. Gillespie employs the hour in lecturing on the principles of general grammar, reducing all the parts of speech to the noun and the verb. Prizes are given for general proficiency, and for knowledge of Adam's Roman Antiquities. In his senior class, Dr. Gillespie reads the extracts from Plautus, Juvenal, Livy, Catullus, Propertius, &c., given in Pillans's Excerpta, and lectures from Adam's Antiquities, examining from the book, not from the lecture, except in so far as the general principles laid down in the latter are exemplified in the former. It is in the second class, in particular, that private readings are recommended, and found to succeed so well. Dr. Gillespie has abolished the use of fines in the management of his classes, and succeeds in perfectly preserving order by merely applying, or rather threatening, certain stigmas for misconduct. He gives few prizes, but has a long list of *bene meriti*, which is found to operate as a powerful stimulus.

REVIEWS.

ON HEBREW INSTRUCTION IN ENGLAND.

We shall, in the present article, give a concise account of the means which are at present offered in England for the study of the Hebrew language, under the following heads:—

I. Teachers.
II. Institutions.
III. Books.

All these means have been multiplied and improved in England, especially since the year 1825, when the attention of both Christians and Jews was called, by sermons and meetings, to the study of the unfulfilled prophecies of the Old Testament.

Some hasty and arbitrary interpretations, advanced in a dictatorial manner, although finally refuted by historical events, called forth the energy of many investigators of the Holy Scriptures, who endeavoured to understand fully before they either embraced or rejected the new explanations offered to the Christian community. The labourers in the vineyard digged deeply after hidden treasures which they did not find, but they were amply repaid for their diligence by the unexpected harvest which they reaped at the time of vintage. A greater diffusion of Hebrew knowledge has been one of the happy results of the late investigations into unfulfilled prophecies.

As Paracelsus, Glauber, and other alchemists were led, by their researches after the philosophers' stone, the elixir of life, the transmutation of metals, and the art of making gold, to the discovery of muriatic acid, vinegar distilled from wood, and many important facts of chemistry, so our modern interpreters of unfulfilled prophecy, although lately refuted by the death of the Duke of Reichstadt*, who had to act, as

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* After a few years it will appear almost incredible that such false predictions were not only preached in England, but were also circulated by missionaries abroad. The following passage is the echo of some English publications:—Prima però che si giunga alla scadenza dell' anno 1847, strepitosi avenimenti sucederanno. Scosse di terremuoti faranno oscillare la terra; il sistema politico andrà d' esso pure soggetto a forti combustioni ed inauditi cambiamenti. Quel colosso gigantesco di Roma, quel che nomasi Santo Padre, quel preteso vicario di Christo cadrà sepolto nello polvere, e per opera di chi ? del figlio di quell' insigne Guerriero che tanto empì il mondo di se stesso. Quest' unico avanzo di si grand' uomo verrà proclamato Re di Roma; fomenterà non solo, ma cercherà di stabilire con ferme radici nel cuore di tutti l' incredulità e l' eresia. Si nomerà *Antichristo* il Salvatore del popolo d'Israello; in somma mille

Antichrist, the most prominent part in the greatest revolutions of churches and states, have nevertheless obtained the merit of diffusing biblical knowledge, and especially of exciting, in the community, a great desire to know the Hebrew language. This general interest has led, in England, to the multiplication and improvement of those means which we intend to describe under the heads above mentioned.

I. Concerning the teachers of Hebrew, the writer of this essay having but little personal acquaintance with individuals calling themselves professors of the sacred tongue, must necessarily confine himself to a few general remarks. The Christians habitually impart only a knowledge *of* and *about* Hebrew, without teaching the language itself; and many of the Jews mechanically teach their pupils, like parrots, to utter Hebrew sounds without leading them to a full understanding of their meaning, though this habit is fast losing ground. A teacher should endeavour to combine the grammatical penetration of the Christians with that fluent readiness wherein Jews excel; for theory without practice is as useless as practice without theory is blind.

Teachers of the Hebrew language should follow the advice of Lord Bacon to a traveller on his return home: 'Let him be rather advised in his answers than forward to tell stories.' A teacher should be always ready to give an explicit answer to any question proposed to him by his pupil which he is able to satisfy, and honestly to confess his inability when the question asked goes beyond his experience. This uprightness requires great self-denial, but it will finally increase the pupil's regard for the good faith of his master. As the nourishment of the body does not so much depend upon the portion of food taken, as upon the manner in which it is digested, so the improvement of the mind does not so much depend upon the quantity of information bestowed by the teacher as upon the manner in which it is received by the pupil.

The mind of the pupil will be best prepared to receive instruction after he has met with difficulties which he finds can only be surmounted by grammatical rules; therefore it would seem preposterous to burden the memory and perplex the mind by compelling the pupil to learn a grammar by heart before he has found out the necessity of its rules. This method has lately produced a re-action in the so-called

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saranno gli aggnati per indurvi alla falsa credenza.' This passage occurs in a little pamphlet translated from the English into Italian, under the direction of its author, in the summer of 1830, under the title 'Prove che il Nostro Signore verrà al mondo nell' anno 1847.' Sometimes 'il figliolo di Napoleone' was mentioned still more unequivocally.

Hamiltonian system. Many having perceived the absurdity of teaching the classifications of grammar to pupils as yet unacquainted with the words to be classed, fell into the opposite extreme equally absurd, viz. that of teaching almost exclusively by interlinear translations. It is not generally known, that the method of teaching by interlinear translations was already applied to Hebrew, three centuries ago, in the 'Biblia Hebraica cum Interlineari Interpretatione Latina Xantis Pagnini Lucensis, Ben. Ariæ Montani et aliorum, studio ad Hebraicam dictionem diligentissime expensa,' which was printed during the sixteenth and seventeenth centuries, several times in folio and octavo. Mr. William Greenfield lately published the Book of Genesis with an interlinear translation, to which is prefixed a short grammar. These interlinear translations are very useful to those who are by circumstances debarred from the living voice of a teacher; but still they never can be more than good substitutes for oral instruction, and daily experience confirms the fact of the living instructor being the best of all. There are indeed some remarkable instances of self-taught individuals, but their knowledge seldom equals that of those who, having the advantage of *vivâ voce* instruction, have devoted equal talents, energy, and time to the study of languages.

'In learning a strange written language, nature teaches us to employ three instruments, the eye, the ear, and the mouth:—the eye for the appearance of the word, the ear for its sound, and the mouth for the mechanical formation of the syllables. Each of these operations contributes to support the memory If any one of these three is absent, one channel of memory is closed' Therefore it is evident, that the right pronunciation of ancient languages is not a matter of such indifference as many imagine. Those who attempt to learn Hebrew without a master, necessarily keep their tongue and their ears idle, because they have no test of pronunciation. The late Mr. William Greenfield has endeavoured to obviate this evil by adding to the above-mentioned interlinear translation of the book of Genesis, the text in English Hebrew, or in Hebrew expressed by English characters. The Rev. Mr. Jelf strongly recommends this elementary work to beginners of Hebrew; but we consider it only a very poor substitute for the living voice, although, perhaps, the *best* substitute to which a learner, who has no master, can resort. It is evident that the Hebrew can only be expressed by a distant approximation in English characters, and this cannot satisfy a diligent student.

The method of leading the pupil to ask questions must undergo some modification where the number of students does not allow of their speaking during the hour appointed for instruction. But even in this case, it will be always most profitable to make only such grammatical observations as are necessary to the explanation of the Hebrew text. Doceas non *quæ opus sunt* sed quæ *necesse*, is the secret of all grammatical teaching. The text to be explained should contain a sense of importance sufficient to engage the attention of the pupil until he is able to read with ease. The Old Testament, or the Hebrew classics, afford an abundance of such texts, which are so full of vigour, that they retain their freshness even after numerous repetitions, and never leave a vacuum in the thoughts of the pupil, nor that feeling of disgust so often created in the mind of the students of classical and modern languages, by the repetition of fables and witty anecdotes, upon which they exercise their linguistic skill.

With these remarks we dismiss the subject of teachers, because it is impossible to give, on this head, an exact description of all the modes at present employed in England: suffice it to say, that the teachers of Hebrew should follow the example of lecturers on Natural Philosophy and Chemistry, who always explain their theory by experiments, and, *vice versâ*, their experiments by theory, and thus engage the attention of their hearers in a far higher degree than most teachers of language do, because the latter dwell too much upon theory, without experiments, according to the old method of teaching, or too much upon practice, without general views, according to the so-called Hamiltonian system.

Our opinions concerning the best method of studying Hebrew coincide with the method now followed at Oxford. Professor Pusey recommends inquiring students not to read too much grammar at first, but to learn the letters (vowel points included) and how to distinguish a noun from a verb, and then to begin the Hebrew text. This information we derive from a pamphlet lately published under the title, 'Suggestions respecting the Neglect of the Hebrew Language as a Qualification for Holy Orders,' respectfully addressed to the Examining Chaplains, to the Clergy at large, and to Candidates for Ordination, by Richard William Jelf, B.D., Preceptor to His Royal Highness Prince George of Cumberland. This well-written pamphlet we recommend to the perusal of those persons who are not yet convinced that the Hebrew language ought to be studied. The author, who himself began in riper years the study of Hebrew, appears to be experimentally convinced of the advantages of the plan we recommend, when he says, p. 38:—

'To *begin* by *learning* the grammar alone, is most unadvisable; but I myself derived much benefit from a rapid and cursory perusal of the whole grammar, in order to ascertain, as a matter of curiosity, the genius of the strange language, as well as under what heads I was to search for special information, as I should want it. I began the Hebrew text *at the same time*, and, as difficulties occurred, I endeavoured to discover the part of the grammar where I might find them solved, *not, however, with an over-anxiety to solve them for the present.* The next step was to study the grammar, in order to elucidate the text, and the text, to apply the grammar. By means of this reciprocal illustration, there arose, instead of irksomeness usual in grammatical studies, a most interesting occupation. I conclude this by repeating, what cannot be too often repeated, Professor Pusey's advice to his pupils,—*read Hebrew, not about Hebrew—lege, relege, repete.*'

II. Public institutions for teaching Hebrew.—Professors have been appointed more efficient than their predecessors: new scholarships also, and annual prizes, have been instituted.

The manner in which Hebrew learning is at present encouraged at Oxford will be understood from the following extracts:—

'*Kennicott's Hebrew Scholarships.*

'Regulations agreed upon in a Convocation holden on Thursday the 17th of November, 1831.

'1. The proceeds annually arising from Mrs. Kennicott's bequest shall be equally divided between two scholars, to be called "The Kennicott Scholars," who shall be elected in the manner hereinafter mentioned.

'2. The scholarships shall be open to Bachelors of Arts of any college or hall in the university of Oxford, who, at the time when a vacancy occurs, shall not have exceeded one year from the taking of that degree.

'3. No person shall be received as a candidate without the consent of the head of his college or hall, or the consent of the vicegerent in the absence of the said head, which consent, together with the time when the candidate took his degree, shall be certified to the vice-chancellor, under the signature of the said head or vicegerent, three days, at least, before the commencement of the examination.

'4. The scholars shall be elected, from time to time, after a public examination, by the Regius Professor of Hebrew, and any other two members of the University not under the degree of Master of Arts, to be nominated by the vice-chancellor, and approved by the convocation. In case, however, of the vacancy of the Hebrew professorship, or the unavoidable absence of the professor, a third person, not under the degree of Master of Arts, may act in his stead: such examiner to be nominated and approved in like manner as the other two.

'5. No scholar shall retain his scholarship beyond the term of four calendar years, to be computed from the day of his election.

'6 Vacant scholarships shall always be filled up in the Act Term. The day and place of examination shall be fixed by the vice-chancellor, who shall give public notice of not less than fourteen days for the holding of such examination. This examination shall always be holden in full term, and in some room within the precincts of the schools When the examiners have elected a scholar, the election shall be notified to the vice-chancellor, who shall forthwith cause it to be announced to the university by a paper affixed to the door of the convocation-house.

'7. Only one scholar shall ever be elected in any one year.

'8. The following residence shall be required of each scholar during the first year of his scholarship, to be reckoned from the time of his election, viz. four entire weeks in Michaelmas Term, four in Lent Term, and four in the interval between the commencement of Easter Term and the twenty-first day of Act Term: and in each subsequent year the scholar shall transmit to the vice-chancellor, through the Regius Professor of Hebrew, either a translation of some portion of the Old Testament from the Hebrew, accompanied by critical and philological notes, or a dissertation on some subject of Hebrew literature, the selection of the portion of Scripture for translation, as well as the subject of the dissertation, to be previously approved by the professor.

'9. The stipends shall be paid to the scholars by the vice-chancellor at the end of the first year, on their producing a certificate of having completed the residence required, and at the end of each subsequent year of their transmitting to the vice-chancellor the required exercises.

'10. Should a scholar omit to complete the required residence in any one or more of the above-mentioned terms, if such omission has been occasioned by serious illness, or other very urgent cause, to be approved by the vice-chancellor, he shall, for every such omission, be allowed the alternative of residing four entire weeks in some one term of the second year, or of forfeiting one-third of a year's stipend. In every other case the scholarship itself shall become vacant.

'11. Any sums of money arising from forfeitures or from occasional vacancies in the scholarship shall be added to the original fund vested in the government securities for the benefit of the scholars.

'12. An account of receipts and disbursements belonging to this benefaction shall be kept by the vice-chancellor, and shall be submitted by him annually to be audited by the delegates of the university accounts.

'13. An examination of candidates shall take place in the present Michaelmas term, on some day to be fixed by the vice-chancellor;

and the scholar elected shall be considered to have been chosen on the 15th of last June, so that, provided he fulfil the regulations hereinbefore mentioned, his scholarship will become vacant in Act Term 1835. This second scholarship is to be filled up in Act Term 1832.'

Some of these regulations appear to us unnecessary, especially those concerning the candidate's degree, and the consent to be obtained before he can be admitted to contend for these scholarships. If these scholarships could always be obtained by the best Hebrew scholars, the study would be more encouraged. It is to be hoped that a future convocation will disentangle the rewards held out to Hebrew scholars from the unnecessary conditions The same observation is applicable also to some of the regulations now in force at Cambridge, where also certain degrees are fixed, which the candidates for the Hebrew scholarships are required to have obtained.

The nature of the Cambridge scholarships will be best understood from the following extracts from the Cambridge Calendar and the Examination papers:—

' *Tyrwhitt's Hebrew Scholarship.*

' The Rev. Robert Tyrwhitt, M.A., late Fellow of Jesus College, who died 1817, by his will bequeathed 4000*l.* Navy Five per cent., for the promotion and encouragement of Hebrew learning; the mode and disposition of this bequest to be left to the university.

' The senate, in 1818, decreed the foundation of three scholarships, which decree was revised in 1826, and the number increased to six; this was again revised in 1830.'

The regulations as to the mode of electing scholars, tenure of office, &c., are substantially the same as those of Oxford.

We learn from a pamphlet on the 'Cambridge Examinations for Hebrew Scholarships,' 1831. 8vo. pp. 46. 3*s.* that 'according to the present regulations, two of these scholarships are regularly vacant every year. The electors, however, if the candidates do not appear to them of sufficient merit, have the power to appoint to one scholarship only; and in that case three are offered for competition the following year. The contest is open to "Bachelors of Arts, who are not of sufficient standing to be created Masters of Arts, and students of Law or Medicine, of not less than four, or more than seven years standing."—(Decree of the Senate, 1826, Reg. 2.) The candidate, who is considered to hold the first place, receives 30*l.* per annum for three years; the second best 20*l.* for the same time. The scholars elected were, by a regulation in the decree of 1826, distributed into first and second classes; but that arrangement is now discontinued, and are merely placed in order of merit. The examination is conducted partly by printed papers, partly *vivâ voce*, at the discretion of each of the examiners, who are four in number. Connected with this foundation is an annual prize of not less than 50*l.* for a Latin dissertation upon some subject illustrative of Hebrew literature, selected by the electors to the scholarships. Any member of the university may be a candidate who has taken his first degree."

The examination papers of the years 1819—1830 indicate that there has taken place a *progressus a minori ad majus* in Hebrew knowledge. The questions proposed and the translations demanded have undoubtedly a reference to previous instructions, otherwise one could not expect that even the best Hebrew scholars should solve all the difficulties contained in these sheets. The candidates for Hebrew scholarships are directed to translate various passages of the unpointed text, in prosaical and poetical books, into English or Latin, to explain some passages of the Talmud and of Jewish commentators printed in Rabbinical characters, to render English and Greek into Hebrew with the principal accents, to give some account of the Chaldee Targums, and to show in what respects they differ in manner, style, &c. from one another and in language, from the Chaldee of Daniel and Ezra,—to give the etymology, and account for the forms of words like the following:—

שַׁעֲשׁוּעִים ' תְּבוּאָתִי ' פִּרְיִי , הוֹן ' מְשַׁחֲרַי
' גְּבוּרָה בִּינָה ' תּוּשִׁיָּה ' חֹטְאִי

with illustrations from the sister dialects, the Arabic, Syriac, &c.

The examination paper of Sidney Sussex College, Cambridge, May 1832, contains similar questions, but less difficult, and all in reference to Psalms i.— vi.

These are the encouragements at present given to the students of the Hebrew language in Oxford and Cambridge. The following extracts from Mr Jelf's pamphlet will show the necessity of these encouragements, and the increasing interest manifested by the Church of England for Hebrew studies. Mr. Jelf begins with a sentence taken from Bishop Mant's publication, 'The Clergyman's Obligations considered.'

'An acquaintance with the original language of the Scriptures of the *Old Testament* is much less generally prevalent. I lament that it is so, and I think it much to be desired that Hebrew should form a necessary part of the course of education in our universities, and a regular branch of examination of candidates for the ministry of the church.'

Mr. Jelf himself observes:—

'I ask what the effect would be, if even a candid inquirer, who was anxious to establish the real meaning of any given passage, were met by the greater part of the clergy with a confession of utter ignorance of the original text with a reference to a very few living philological interpreters, or to the commentaries of the dead? I ask, farther, whether it would not be possible for an hostile infidel, moderately acquainted with Hebrew, to produce some local and temporary mischief, simply by throwing doubts upon the interpretation of a single preacher, by impeaching the correctness of the received translation, by substituting his own wild and wicked perversions of scriptural truth? And yet it may be considered certain, that there are some professed theologians amongst us, quite unqualified to cope with the merest pretender to a smattering of the Hebrew language; that there are many districts where it would be difficult to find, for miles around, a single Hebrew scholar, even a Hebrew book, in the clerical libraries of many neighbouring parishes, a Hebrew grammar, or dictionary, nay, even a Hebrew Bible!

'The Kennicott, as well as the Pusey and Ellerton Hebrew scholarships at Oxford, and those on Tyrwhitt's foundation at Cambridge, are working great and permanent good; and, as their existence becomes generally known, will have an indirect influence upon schools and parents. In proportion to the increase of those voluntary labourers will be the respectability of the clergy and the safety of the church.

'Thanks more especially to the elementary teaching to which our Hebrew professors now condescend, it is certain that great progress has lately been made by individuals in acquiring Hebrew, and that larger classes of Hebraists have entered into the vineyard.

'And yet what is the amount of this increase? My friend Mr. Pusey, in a letter lately received, informs me that some of his best class have read through the Old Testament, besides Targums, some Rabbis, &c.; that he hopes to take a second class in the more difficult books of Scripture,—that there are also two other classes elementary in different degrees, and that the average number of Hebrew students somewhat exceeds forty. But what proportion do these numbers bear to the multitude of candidates for holy orders? the professor may well add, using the happy illustration of Bishop Middleton, that Hebrew is increasing, but rather in depth than in area.'

The means for learning Hebrew have of late been placed more within the reach of the residents in London by the appointment of professors of Hebrew to the London University and the King's College.

In some of the colleges of the Dissenters, also, the Hebrew language is now much more efficiently taught than it was when the arbitrary systems of Hutchinson and Masclef prevailed. At the last examination in Highbury College, July 4, 1832, the students were prepared to expound the first forty psalms from the Hebrew.

Bristol has also now its professor of Hebrew at the college lately established in that city; and we learn from an account given of the late examination, that he does not announce his lectures merely *pro forma*, as has been the case during the last year at the London University,—we believe for want of a number of pupils sufficient to remunerate the professor. This reason, however, is not at all creditable to the foresight of the founders and managers of this institution, who, after having spent so much in building, have not the means of endowing a professorship, which can, perhaps, hardly ever be lucrative enough to remunerate the holder of it without some aid of that kind. Although, as we have seen, a desire of acquiring a knowledge of the Hebrew language is manifestly spreading, it will probably require some time before it becomes so general that a professor of Hebrew can subsist decently by his fees only.

In the Unitarian College at York, the Hebrew and Syriac languages are taught by professor Wellbeloved, the translator of the Psalms and other parts of the bible. We are informed that the Hebrew is taught at York without the vowel points. If the vowels are entirely neglected, the pupils will make nearly as much progress as a foreigner could be expected to make in learning English, if he should be compelled to begin his studies by reading *short hand.*

The Society of Friends, who are anxious to have the Latin and Greek languages well taught in those schools to which they send their own children, have left, we are told, the acquisition of Hebrew to individual industry. Some learned Quakers, still fascinated by the theories of Masclef and Parkhurst, are thus debarred from the acquisition of oriental realities by occidental speculations.

Although the students of Hebrew are now so numerous throughout Great Britain that they are no more regarded as singularities, and although the public establishments for teaching the patriarchal language have been, of late, perfected and multiplied, still it cannot be denied that Hebrew professors are yet considered as nearly superfluous appendages to literary institutions. If we observe, for instance, that King's College, London, was founded for the express purpose of teaching science in its connexion with the religion of the bible, and that this school, nevertheless, was opened, and Italian, French, and Spanish masters appointed a year before the Hebrew professorship was filled up, we are led either to suppose that there was a great difficulty in finding a suitable person, or that the want of endowment must have caused the delay.

It is unknown to the writer of these lines what encouragement is now given to Hebrew learning in Scotland* and Ireland, but from the silence which seems to be observed among Hebraists concerning these countries, it appears likely that the knowledge of the original language of the Old Testament is not now cultivated in Edinburgh as in the days of James Robertson. If report is true, the fancies of anti-punctuists are still more studied in Scotland than the language of Jerusalem. A grammar lately written in Scotland, which we intend hereafter to notice, does not give us a favourable opinion concerning the depth of Hebrew knowledge beyond the Tweed.

The principal seats of Hebrew learning out of Europe are found in the United States of North America, where several of the theological seminaries have efficient Hebrew professors. Among these the theological seminary at Andover, Massachusetts, under professor Moses Stuart, ranks first. We are told that Hebrew is now taught at Princeton, New Jersey, by Mr. Gibbs, the late assistant of Moses Stuart, and translator of Gesenius' smaller dictionary.

There have been published, in 1831, three lectures by Samuel H. Turner, D.D., professor of biblical learning and interpretation of Scripture in the general theological seminary of the Protestant Episcopal church, and professor of the Hebrew language and literature in Columbia College, at New York, on the claims of the Hebrew language and literature. Pages 4 and 5 of this pamphlet confirm our previous opinion that Hebrew learning is rapidly advancing beyond the Atlantic in area as well as in depth.

'This department of learning has been much neglected in academical and collegiate courses of education, both in this country and in England†. Not many years ago it was impossible to secure the advantage of instruction in Hebrew. The proper books were not readily attainable, and it was very difficult to procure the assistance of a teacher. Was a young man sufficiently adventurous to aspire after any acquaintance with this very ancient and venerable language? He was obliged to pursue his extraordinary enterprise alone. He had to grope his way in the dark, to advance with caution and hesitancy, without a guide to direct him where to fix his eye upon one ray of light, or where to plant his foot with security. As an unavoidable consequence, he was often going wrong or falling back into darkness and confusion; he was subjected to loss of time, to dissatisfaction with his acquisitions, to indefinite and uncertain perceptions—not to say to many errors—which nothing but experience can effectually guard against or disperse. At present the case is different*. The necessary aids for acquiring an acquaintance with the dialect spoken by the patriarchs are not within the reach of every one. Suitable books, in the English language, may easily be procured; and, in various parts of the country, able instructors, laymen as well as clergymen, are ready to facilitate its acquisition. The most respectable of our colleges have established Hebrew professorships, thereby calling the attention of students to a department of learning which has heretofore been too much undervalued.

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* The professorships of Hebrew, &c., in Scotland, are enumerated in this Journal, No. VIII., in the article on the Scotch Universities. St. Mary's College, at St Andrew's, has a professor of oriental languages; Glasgow, one of Hebrew; King's College, Aberdeen, one of Hebrew; Marischal College, Aberdeen, one of oriental languages; and Edinburgh, one of oriental languages.

† 'Time was,' says Professor Lee, of Cambridge, Eng. 'when the student of oriental literature was almost a singularity in our universities.'—(See his Controversial Tracts on Christianity and Mohammedanism, Preface.)

'An advocate for the study of Hebrew as a part of theological education, and even as an exceedingly useful auxiliary to any one who wishes to cultivate an acquaintance with the inspired writings of antiquity, might reasonably hope that his subject would ensure respect; but should he rise in his demands, and advance the claims of Hebrew literature so far as to require a place for it in a collegiate course of study, it is very probable that not a few would think him unreasonable, if not presumptuous.'

Some publications have issued from Andover, and have been reprinted in London, which indicate that Hebrew literature is more successfully taught beyond the Atlantic than in most of the colleges in England, Scotland, and Ireland

III. We have now arrived at the third head of this essay, under which we will speak of those books recently published in England, which facilitate the study of the Hebrew language, such as correct editions of the Hebrew classics, grammars, and lexicons. Publications of this kind have of late been very numerous in England. We shall confine ourselves here to those which appear to be the most useful.

The first which deserve to be mentioned here are the editions published successively in the years 1825, 1828, and 1832, of the 'Biblia Hebraica secundum 'ultimam editionem Jos. Athiæ a Johanne Leusden denuo recognitam, recensita atque ad Masoram, et correctiones Bombergi Stephani Plantini aliorumque editiones, exquisite adornata, variisque notis illustrata, ab Everardo van der Hooght, V.D.M. editio nova, recognita et emendata, a Judah D'Allemand.' Londini: typis excudebat A. Macintosh, 20, Great New Street. Impensis Jacobi Duncan, Paternoster Row. This edition places a very clear and correct text within the reach of every student, especially since the British and Foreign Bible Society sell it to their subscribers at the very reduced price of 15*s.* 6*d.* Another reprint of Van der Hooght's Hebrew bible, in duodecimo and in small type, has been issued from the same office, which is sold to subscribers of the British and Foreign Bible Society for 9*s.* This edition is very acceptable to most Jews, because it is without a Latin title-page and Latin headings; but a beginner will do better to purchase the first-mentioned larger edition, because it will facilitate, by the clearness of its types, the reading of Hebrew. There has been lately published by Tauchnitz, in Leipzig, a reprint of the larger London edition of Van der Hooght's text, revised by Hahn, which is to be had of the London booksellers for 18*s.* To this edition are annexed, 'Sectiones Propheticæ, secundum Librorum Sacrorum ordinem recensitæ et explicatæ;' and a 'Clavis qua Masoretharum notæ, epicrises, tituli et indices, cum textum tum sectiones legis et prophetarum spectantes, explicantur.' Such facilities of obtaining beautiful, clear, and correct editions of the Old Testament have never been offered in England until lately. Frey's edition of Van der Hooght's 'Biblia Hebraica.' Lond. 1812, in two volumes 8vo., contains the Preface of Van der Hooght, the Judicia of the Faculties of Divinity at Leyden and Franecker, and other testimonials. There is annexed an alphabetical list of the Hebrew roots, with their Latin signification. There have been printed, also, separate parts of the Old Testament, which, as we have to notice some other publications, we must abstain from enumerating in detail.

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* To quote the language of the indefatigable scholar just named, 'a student may now commence the study of Hebrew without the fear of being cited as a monstrous singularity, or of being met at every turn with the appalling maxim, that Hebrew roots thrive best on barren ground.'

A person may consult the dictionaries of the Latin, Italian, Spanish, French, and English languages before he knows their respective grammars; but in Hebrew, the grammatical changes, which occur at the beginning of words, are so very numerous, that no one is able to consult the dictionary, who is not acquainted with the grammar, except it be those bulky volumes which contain all the words of the Hebrew bible in the same grammatical shape in which they occur in the sacred texts, alphabetically arranged. Two thick volumes of this kind, which naturally contain only little information, were edited in London, in the year 1815, by Frey. The præformatives of the Hebrew language require the student's attention to be directed to the grammar before he consults a real dictionary. The augmenta temporalia and syllabica in Greek, and some similar changes at the beginning of words in German, render it, in some instances, *difficult* to peruse the lexicons of these languages until some grammatical knowledge has been obtained. But in Hebrew, it is impossible to consult lexicons without a previous knowledge of the rules by which the præformative changes are regulated, except such alphabetical lists in which every word has been printed exactly as it occurs in the bible, so that all the grammatical variations of the same word form as many different articles in the vocabulary. The tedious perusal of these voluminous vocabularies may serve to convince the student experimentally of the advantages afforded by grammatical knowledge; we would therefore recommend their use to beginners in order to excite their appetite for grammar, and to facilitate their first attempts at translating from the Hebrew. Two works of this kind have been printed: one is the 'Lexicon Hebraico-Chaldaico-Latino-Biblicum.' Auctore P. Carmelita, &c. sub auspiciis Dom. Passionei, Cardinalis. Avenione, 1765. Two volumes, folio. We shall not describe this work, because it cannot be considered as belonging to those means of studying Hebrew, which are within the reach of most British students; we therefore turn to another work published in England, and which may be considered to be a reprint of the Italian original, although the author is said to have actually begun the compilation of a vocabulary of this kind before he learned that such a plan had already been executed. The work, which is now usually sold at the very much reduced price of from between 15*s.* to 21*s.*, bears the following title:—

שַׁעַר הַשֵּׁנִי אֶל לָשׁוֹן הַקֹּדֶשׁ סֵפֶר הַשָּׁרָשִׁים עִם תּוֹלְדוֹתֵיהֶם בְּלָשׁוֹן
עִבְרִי לָאטִין וּבְעֶנְגְלִישׁ

'A Hebrew, Latin, and English dictionary, containing all the Hebrew and Chaldee words used in the Old Testament, including the proper names, arranged under one alphabet, the derivatives referred to their respective roots, and the signification, in Latin and English, according to the best authorities; with copious vocabularies, Latin and Hebrew, and English and Hebrew, by Joseph Samuel C. F. Frey.' In two volumes. London, 1815. Pp. xxi. 1318. 8vo.; and the annexed vocabularies, pp. 60. The following specimen will explain the method of this work:—

Roots.	Derivatives.	Versio.	Signification.
רכב	וְהִרְכַּבְתִּיךָ	Et equitare faciam te	And I will cause thee to ride
—	וְהִרְכַּבְתֶּם	Et equitare facietis	And ye will cause to ride
—	וְהִרְכִּיבֻהוּ	Et facient ut equitet	And they will cause him to ride
רכל	וְהָרֹכְלִים	Et aromatarii	And the spice-merchants
רכס	וְהָרְכָסִים	Et prærupti loci	And the rough, rugged places

Roots.	Derivatives.	Veisio.	Signification.
רכש	וְהָרְכֻשׁ	Et substantia	And the substance, the goods
רמן	וְהָרִמּוֹן	Et malum punicum	And the pomegranate
—	וְהָרִמּוֹנִים	Et mala punica	And the pomegranates

The attentive reader will perceive that the derivatives, in the second column, are arranged alphabetically, and that, according to this method, the student, without any grammatical knowledge, will be able to find the signification and the root of every word in the bible. All who know how many beginners of Hebrew are terrified by the difficulties of the onset will not entirely despise this voluminous vocabulary. In order to perceive the genealogy of words the student wants another dictionary. But even the advanced scholar should candidly confess that he has sometimes occasion to consult a work of this kind, namely, in those few instances where the discovery of the root is particularly difficult.

A vocabulary of this kind should not be termed a dictionary or lexicon, because it is necessarily destitute of scientific arrangement, and it cannot teach us the genealogy of words, which constitutes the characteristic difference between a lexicon and a vocabulary.

Since, as we have observed, it is impossible to consult a real Hebrew dictionary before some grammatical knowledge has been obtained, we shall now proceed to examine some of the latest Hebrew grammars.

The Hebrew grammars we divide, with Silvestre de Sacy, into three great classes. The first contains those grammatical works, the authors of which closely followed the Jewish Rabbis in their method of grammaticography. In these works the grammatical rules are stated, but seldom referred to higher principles. Works of this kind are very useful to beginners, who generally feel soon bewildered by the deductions of general principles. The beginner must know the facts of the grammar before he can feel interested by the various methods of explaining the phenomena. But after the learner has perceived the reality of various grammatical changes, he will feel desirous to comprehend their multiplicity under a higher unity to which many rules may be reduced; and here the grammars written by Rabbis and followers of the Rabbinical method do not afford much satisfaction.

The second class of Hebrew grammars contains those which are written by authors who illustrated the Hebrew language by a comparative study of cognate dialects. The third class contains those works in which not merely other Shemitic languages, but also the aid of general philosophical grammar has been employed.

The best modern grammar of the Rabbinical kind, written in English, has been composed by Mr. Hyman Hurwitz. We will at first show in what consists the excellence of this work, and afterwards we will point out such improvements as we consider might be made in it.

The grammar of Mr. Hyman Hurwitz has been published in two separate parts, the first of which has passed through a second edition, and bears the following title: 'The Elements of the Hebrew Language.' By Hyman Hurwitz, &c. London, 1832. pp. viii. 95.

> 'This work is intended for students yet unacquainted with the rudiments of the Hebrew language; and its object is to facilitate the acquisition of that tongue by a methodical unfolding of its constituent parts, and a simplification of its rules; providing the learner, at the same time, with such preparatory information as may enable him to proceed with ease to the etymology and syntax, and to enter with advantage on the study of Hebrew.'

In other words, we may say that Mr. Hurwitz's 'Elements of the Hebrew Language' are intended to be a better Hebrew spelling-book than has hitherto been published. By giving it the homely title of *spelling-book*, we do not mean to express ourselves disrespectfully, because we are convinced that the author of a good spelling-book is often entitled to more gratitude from his fellow-men than the author of some learned dissertations and some admired parliamentary speeches. If we consider that the acquisition of the first rudiments of the oriental languages is for us occidentals much more difficult than that of the western tongues, so that many pupils are for ever repulsed by the difficulty of the first onset, we shall feel inclined fully to recognise the merit of him who lessens the impediments of beginners by composing a good spelling-book. It is evident that the rabbinical method of grammar-writing, which we have just described, is well adapted for the composition of an elementary work. Mr. Hurwitz recommends the rabbinical grammaticography in the following terms:—

> 'Many, indeed, are the works that have already been published on this subject (the Hebrew elements), but whether their learned authors had forgotten the obstacles which they themselves must be supposed to have encountered, or whether they measured the average capacity of students by their own, or whatever else might be the cause, it is certain that their labours do not provide the learner with those

aids of which he stands most in need at the commencement of his career. ' Nay, the very display of learning which distinguishes many of these works, renders them unfit for beginners, who are distracted by the multitude of facts crowded on their minds, whilst yet unprepared by previous discipline to receive them, and whose attention is thus frequently diverted from the main object of pursuit. The attempt to explain everything on theoretical principles has, in no small degree, contributed to entangle the subject, and to retard, if not entirely to check, the progress of the learner.'

Mr. Hurwitz has endeavoured to avoid these defects by introducing nothing into these sheets but what experience has taught him to be necessary for the beginner to know, and he has accompanied his rules of Hebrew orthography with numerous examples. The pronunciation he has given in English characters, together with short vocabularies, which, while they further exemplify the rules, serve, at the same time, to make the student acquainted with the signification of numerous words. The first four verses of Genesis are analyzed, and their pronunciation expressed in English characters for the assistance of those who learn the Hebrew language without the assistance of a living instructor.

This spelling-book further contains reading-lessons, selected from scripture, accompanied by a literal translation. Mr. Hurwitz is persuaded that *literal translations, when analytically conducted,* are the surest means of giving the student a real insight into the use and application of words, and the peculiar idiom of the language. Mr. Hurwitz seems to call this an *analytically conducted translation,* because, with the view of giving an insight into the peculiarities of the Hebrew idiom, the letters expressing the modification or flexion of the Hebrew words, together with their corresponding English equivalents, have been printed in a type differing from that of the principal words, so that the pupil may easily ascertain the real meaning of every compound, and become gradually acquainted with the mechanism of the language. We shall soon have occasion to illustrate this method by an example from which the reader of this review will better understand the preceding description. The accents have been explained, and their use described. Lastly, a few pages have been added, containing familiar phrases, in which the verb *to be,* and the *pronouns,* are exemplified; not only on account of their frequent occurrence, but also because they are the elements from which the greater part of those fragments, which express the modifications of words, are taken, and, consequently, they cannot be too early acquired.

Having thus far described the contents of this elementary work, and being of opinion that it is the best Hebrew spelling-book now extant in the English language, it is incumbent upon us to point out how these elements of the Hebrew language might, in our opinion, be improved.

It might have been better to place the alphabet at the head of the volume, instead of beginning with some observations on the mode of writing, the manner of indicating the vowels, the sh'va, dagesh, raphe, and the accents, because these observations pre-suppose some knowledge of the alphabet.

The explanation of the aleph, which really corresponds with the πνεῦμα ψιλὸν of the Greeks, might be misunderstood, and the learner might suppose that this character represents a kind of vowel. Mr. Hurwitz writes, p. 8,—א represents the sound heard in emitting the breath somewhat similar to the *e* in *echo*.

On page 10 we read:—'The Hebrew words *aleph*, or rather *aluph*, an ox; *beth*, a house; *gimel*, or rather *gamal*, a camel; *daleth*, a door; *wau*, a hook, or plug; were originally given to the respective letters, in consequence of a real or fancied resemblance between their shape and the natural form of the object so denominated. As, however, the beginner cannot be supposed to know the signification of these words, he had better pass them over for the present, and name the letters by their powers:' thus

א	בּ	ב	ג	גּ	ד	דּ	ה	ו	ז	ח	ט	י	כ	כּ	ל	מ ם	נ ן	ס	ע	פ	פּ ף
ẹ'	*b'*	*v'*	*g'*		*d'*		*h'*	*w'*	*z'*	*ḥ'*	*t'*	*y'*	*ḥ'*	*k'*	*l'*	*m'*	*n'*	*s'*	*e'*	*f'*	*p'*

צ ץ	ק	ר	שׁ	שׂ	ת	תּ
ts'	*k'*	*r'*	*sh'*	*s'*	*th'*	

Against this paragraph we have the following objections:—the discoveries of Young and Champollion concerning the Egyptian method of writing seem to prove that the names of various characters were not chosen in consequence of a real or fancied resemblance between their shape and the natural form of the object so denominated, but that every character had really an hieroglyphic or pictorial origin. Every character was at first a rude image of a natural object, which was finally chosen to represent the initial sound of its name. For instance, the image of an *adder* might, according to this method, represent, in English, A; a *bear*, B; a *castle*, the C; a *dart*, D; an *ear*, the E; a *fire*, F; a *gem* or a *girdle*, G; a *hand*, H, &c.

That this was the origin of the Hebrew alphabet becomes still more likely by a comparison of the square characters, which we find in our printed Bibles, with those used in the legends or inscriptions on old Hebrew coins of the time of the Asmonean princes; and by comparing them with Samaritan and other characters of cognate dialects. Such comparisons are justly omitted in an elementary Hebrew book, but their results might have been introduced even here.

We now turn to another objection against Mr. Hurwitz's illustration of the alphabet. We think it far better to teach the pupil immediately the real names of the Hebrew characters, instead of leading him to call them by the names of some nearly corresponding English characters. It must mislead and bewilder a beginner when he is taught, p. 8, א 'is pronounced either *a*, *e*, *i*, *o*, or *u*, according to the vowel point annexed.' But now he must learn that א is *ẹ'*, which is incorrect, and which he must unlearn afterwards. ח the beginner must call *ḥ*, although Mr. Hurwitz explains it better, p. 8, by the *ch* in the German *ach*, *Nacht*; כ again the beginner must call *ḥ*, although this is incorrect. Mr. Hurwitz has explained ע as 'generally pronounced *gn* at the beginning of words and syllables, and like *ng* at the end of them.' After this correct statement has been given, we cannot perceive the propriety of teaching a beginner incorrectly that ע is like *e'*. Let him rather learn, without delay, what is most correct.

Mr. Hurwitz justly prefers the pronunciation of the Spanish and Portuguese to that of the German and Polish Jews; nevertheless he exemplifies the pronunciation of the latter also in pages 17 and 18. This unnecessary redundance, however interesting in a history of the Hebrew language, should be avoided in an elementary work, because it contributes 'to entangle the subject, and to retard, if not entirely to check, the progress of the learner;' and it is contrary to the promise given in the preface, to introduce nothing but what is necessary for the beginner to know. It is sufficient for a beginner to know only the best pronunciation.

These are our objections against the first chapter, in which the consonants, vowels, and some auxiliary marks of reading are explained.

The second chapter treats on syllables and words. Here we suggest the following improvements. The second paragraph on the letters אהוי, should, we think, have been inserted in the first chapter. The etymology of the words *dagesh*, *mappik*, *raphe*, and other grammatical terms, should have been explained, because to know the original meaning of words assists the memory of the student in recollecting their grammatical signification, and lessens the tediousness of elementary knowledge.

In several reading-lessons of this chapter the Hebrew letters expressing the modification of words are printed in *hollow types*, and their corresponding English words and variations in italics. By this method the learner will be enabled to acquire practically the import of the *prefixes* and *affixes*, and to ascertain the precise meaning of the Hebrew words. Elias Hutter, a Lutheran clergyman at Hamburg, who flourished about the end of the sixteenth century, first adopted this method of rendering perceptible the root of every word by a difference of hollow and full types in his folio edition of the Old Testament in Hebrew. We think it desirable that some publisher should reprint Hutter's Hebrew Bible, in a smaller size, for the benefit of beginners. In the meantime, the extracts given by Mr. Hurwitz are very useful, although, in a few instances, letters which should have been hollow, have been printed in full types, see p. 59. Gen. xxxi., 36. אַחֲרָי should be אַחֲרָי. V. 39, p. 60, גְנֻבְתִי is translated only by *stolen*, although it means *furto surreptum mihi*,—the affix י should have been expressed. In the last line of p. 60 בַּלָּיְלָה should be בַּלָּיְלָה. The radical letters dropped were marked by Hutter in smaller types placed above the word to which they belonged, *e. c.* $\overset{\text{נ}}{\text{וַתִּדַּד}}$ $\overset{\text{י}}{\text{שְׁנָתִי}}$ מֵעֵינָי *et recedebat somnus meus ab oculis meis.* By this method of supplying the lost radicals the beginner perceives that he has to look in the dictionary for the roots נָדַד *fugit, recessit*, and יָשֵׁן *somniavit, dormivit.* In this respect Mr. Hurwitz did not imitate Hutter's method. The printer, perhaps, found it too difficult to supply in this manner the lost radicals In מִרְמָה *deceit*, p 65,—יַעֲנֶה *he will answer*, p. 66,—חָכְמָה *wisdom*, בִּינָה *understanding*, p. 66, and in many other instances, the printer has not expressed the serviles by hollow types.

The third chapter of this volume treats on the accents, which are not satisfactorily defined in the first paragraph. 'Accents are peculiar marks or characters placed above, below, at the beginning, or end of words, and, in a few instances, between them.' In this definition it is not said what accents are, but merely where they are placed, or rather that they may be found in any situation. In this manner one might define *atmospheric air* thus: it is a peculiar substance placed above, below, at the beginning, or ends of plains and mountains, and, in some instances, in the caverns within them.—After his definition Mr. Hurwitz exhibits a table containing the forms, position, and names of the accents. In the second and third paragraphs occur very valuable observations concerning the rules of accentuation, and its use in showing the relation of words considered as members of a sentence. But an attentive perusal of this chapter convinces the reader *of the correctness of the observation made by* Mr. Hurwitz at its *beginning*:—

> 'No part of Hebrew grammar is attended with greater difficulties than the accents. Grammarians do not agree concerning either their exact number, names, or powers; and many of the most learned have honestly acknowledged their inability to unravel this complicated system, why its authors have employed so many signs, or why they have, in many instances, preferred one set of accents to others of the same value. To give even an abridged statement of the contradictory opinions on this subject would require more space than my limits would allow, and a minuteness of detail wholly inconsistent with the object of an elementary work.'

An abridged statement of contradictory opinions on this subject was not called for, but it would have been very desirable that the truth should have found a place even in an elementary work, rather than the list of particles unnecessarily introduced at pp. 161-162. Mr. Hurwitz, also, does not throw any further light upon the accents in his volume on 'The Etymology and Syntax in continuation of the Elements of the Hebrew Language,' as one might have expected. We entirely disapprove of the imitation of those Hebrew scholars who habitually declare the accents to be the very pith and marrow of the language, and are driven to the wall as soon as they are examined thoroughly concerning their knowledge of the real power of the Hebrew accentuation. We conclude our remarks on this chapter by acknowledging the utility of its contents; but we should wish, in a future edition, to see some changes. Whoever, in future, may succeed in unravelling the system of Hebrew accentuation, will be able to develop its rules satisfactorily by devoting a dozen pages to this subject; for knowledge is never so abstruse as hypothesis.

The last pages of this volume, viz. 90-95, are filled with 'simple phrases, in which the pronouns and the verb TO BE are exemplified.' We think that these phrases should rather have been placed in the second volume, after the pronouns and the verbs had been explained. But they may be useful here also, as reading exercises, by which those parts of speech, which most frequently occur, are brought repeatedly before the eyes of the pupils, and thus a desire after etymological and syntactical knowledge may be excited. This knowledge is imparted in the following volume under the title—'The Etymology and Syntax in Continuation of the Elements of the Hebrew Language,' by Hyman Hurwitz. London. 1831. pp. xii. 308. 8vo. 12*s*.

The preface of this work begins as follows:—

> 'To enable the learner to read and write the Hebrew language with comparative ease was the chief object of the first part of this *work*.'

After what has been said, it is evident that to read and write Hebrew cannot imply here to understand and to compose Hebrew sentences, but that it means merely to pronounce the characters, and to draw them in imitation of those that are printed. But this is indeed a very valuable acquisition.

The author characterizes this second volume as follows:—

> 'To promise any novelty, in respect of the usual forms common to all grammars, would be both idle and presumptuous. Let it suffice to say, that after a careful perusal of the standard works, the author ventures to affirm that nothing of the least apparent practical importance or utility in the volumes of Ben Gennash, Jarchi, Aben Ezra, M. and D. Kimchi, Abraham de Balmes, Elias Levita, Benzeeb, &c., Buxtorf, Glassius, Schultens, Michaelis, Vater, Gesenius, &c., has been overlooked. Neither have any of their decisions been neglected, but after due thought, and from a conviction that they were either erroneous or foreign from the purpose of the present work. If I might advance any pretension to novelty, it would be in reference to a higher object, to a more permanent interest, namely, that of making a knowledge of the Hebrew language conducive to a philosophic insight into the structure and essential principles of language universally.'

Mr. Hurwitz describes his work further as follows:—

> 'Deeply convinced that words are the signs of men's *thoughts*, and not, as grammarians, one after the other, have agreed to assert, the representatives of *things*, I have omitted no opportunity of impressing this truth on the student's attention; and instead of contenting myself with that artificial classification or arrangement which assists indeed the passive memory, but, when exclusively relied on, tends to depress the higher powers, I have endeavoured to reinfuse into the words the living spirit by which they were once animated, opening out the rich and productive, though comparatively few sources from which they are derived, still splitting and ramifying under the various modifying causes and influences.'—(See p. iv.)

Upon this we may observe that between the opinions of those who call words the *representatives of things*, and other grammarians who prefer to call them *signs* of men's thoughts, there is a verbal only, but no real difference. Both mean nearly the same.—'Igitur in verbis simus faciles, modo conveniamus in re.' The rest of the sentence is rather obscurely worded. It is not very clear what is meant by, '*to infuse into the words the living spirit by which they were once animated.*' This could be understood if Mr. Hurwitz belonged to those fanciful Hebraists, who, preferring to fly rather than to plough, endeavour to convince us, like Fabre d'Olivet in his two quarto volumes, entitled, '*La Langue Hébraïque restituée*,' Paris, 1815, that the book of Moses is, from the beginning to the end, entirely misunderstood by all but themselves. But Mr. Hurwitz does not belong to these fanciful inventors, who make rather a new language instead of studying the Hebrew.

On page vi. Mr. Hurwitz justly ascribes to the biblical Hebrew a great simplicity of sentiment and style; but he observes:—

> 'When the term *simplicity* is applied, as it often is, to the words of the language, nothing can be more erroneous. In point of fact, scarcely can a single sentence be shown in which the greater part of the words are not compounds, that is, composed of the principal word and of one or more modificatory letters, the relics and abbreviations of other words.'

This is true, but we feel convinced that those grammarians who might make use of the term *simplicity* as relating to Hebrew words, did not mean to deny the composition of *serviles* and *roots*, but only meant to say that, with the exception of proper names, (such as בֵּית־לֶחֶם *Bethlehem*, *domus panis*, אֲבִימֶלֶךְ *Abimelech*, *pater regis*, אֲבִיעֶזֶר *Abiezer*, *pater auxilii*, אַבְשָׁלוֹם *pater pacis*,) compound nouns are very rare, as בְּלִיַּעַל *B'li'yangal*, usually pronounced Belial, *inutilis*, *worthless*, from בְּלִי *without*, and יַעַל *merit*, *utility*; עֲבְטִיט *thick mud*, from עַב *thick* and טִיט *mud*; צַלְמָוֶת *umbra mortis*.

As the modifying letters (*literæ serviles*) are susceptible of various combinations, the same word will often appear under a variety of aspects, to the perplexity of the young student, and not rarely even of the advanced scholar. These difficulties Mr. Hurwitz endeavours to remove—

> 1. 'By explaining the modificatory letters, showing their derivations, distinct signification, and the manner in which they are either prefixed or affixed to the principal words.
>
> '2. By presenting, throughout the etymological part, the modificatory letters in a type differing from that of the principal words, by which means the learner may easily find the root of each.

‘ 3. By various tables, exhibiting at one view the principal modifications of which each of the essential parts of speech is susceptible.

‘ 4. By short and appropriate exercises.’

These exercises will break the tedium of grammatical studies, and may serve as a criterion of the student's progress. By means of them Mr. Hurwitz's work obtains the appearance of those French and Italian grammars which are calculated not merely to impart a theoretical knowledge, but also some readiness in the use of language. *This was formerly too much neglected in Hebrew, and, consequently, most divines* knew only of and about the language of the Old Testament, without knowing the language itself. In Germany there have been published some elementary works containing exercises for writing Hebrew, but, in England, Mr. Hurwitz, for the first time, has supplied this desideratum.

We have already said, that the difference of type just mentioned was formerly adopted by Elias Hutter, in his folio edition of the Old Testament, published at Hamburg in the latter years of the sixteenth century, and afterwards by Frey in his grammar, the last edition of which was edited in 1825 by Downes.

The same principle, although in a different manner, was adopted by Victorinus Bythner in the ‘ לשון למודים Lingua Eruditorum; sive Methodica Institutio Linguæ Sanctæ,’ which is annexed to the ‘ Lyra Prophetica.’ There we find in the ‘ Paradigma explicitum Conjugationum Hebraicarum,’ the radicals printed in black, and the serviles in red ink. We think that in every elementary work on Hebrew, the beginner should be enabled to distinguish between the radicals and serviles by a difference of type. Those who do not want this little assistance are already above the study of elementary works, and students of this kind are rare. Mr. Hurwitz's grammar is greatly recommended by his coming down to beginners as they really are, whilst most grammatical works seem to be written only for students, as they should be, according to the theories of grammarians, who forget the difficulties with which they themselves were once entangled. The tables of Hurwitz are more complete than those of other Hebrew grammars.

After these general observations, we shall proceed to an examination of the various parts of the grammar before us, directing our attention especially to such particulars as seem to be most capable of future improvement. The work contains three chief divisions, namely, etymology, syntax, and the appendix, in which are exhibited, for further exercise of reading, a collection of pieces taken from profane Hebrew literature.

The etymology is explained in seven chapters. The first treats on the nature of words, their classification, derivation, roots, conjugation, form, inflection, and modification.

Mr. Hurwitz, relinquishing the ternary division of the parts of speech which occurs in Rabbinical works, gives, as the most philosophical classification of words, the following:—

> '[*a*] Such as indicate the *objects* of thoughts, or the *subjects* of discourse.
>
> '[*b*] Such as serve to express whatever is affirmed respecting the objects of contemplation.
>
> '[*c*] Such as serve to qualify or to particularize either the subject or the predicate when they happen to be general terms. This class comprehends adjectives, adverbs, and definitives.
>
> '[*d*] Such as serve to indicate the relations of things or words, prepositions, conjunctions.
>
> '[*e*] Such as indicate particular emotions or affections.'

We confess that we do not perceive why this classification should be considered to be more philosophical than the usual division. The interjections mentioned under [*e*] are, in all languages, a kind of substantives, and belong to [*a*]. Concerning [*c*] Mr. Hurwitz himself makes this just remark:—

> 'It will be shown, in the progress of the work, that the words included in this and the following class are, in reality, nouns or verbs, used for the particular purposes described; so that, strictly speaking, these two alone are the most essential parts of speech.'

Accordingly it would have been more philosophical to adopt a twofold primary division. Still better it might have been to show that in Hebrew every word retains, more than in any other language, its primitive substantive character. Entire Hebrew sentences sound very much like the sayings of children, who always begin to speak in substantives only; or like directions written upon letters, which, although composed of nouns only, are quite intelligible to every reader. In fact, every Hebrew word is either a noun or a composition of nouns and pronouns. But, for convenience sake, the Hebrew words have been classed by the old grammarians under 1. שֵׁם, *the name*, nouns κατ' ἐξοχην. 2. פָעַל *verb* or compounds of nouns and personal pronouns. 3. מִלָּה *particle*. Under this last head were numbered those abbreviations of nouns which have lost somewhat of the substantive appearance. This Rabbinical classification of the parts of speech occurs also in the original Arabic grammarians, where they are called اسم, فعل and حرف, and is based upon the structure of the Shemitic tongues, and therefore preferable to modern alterations. Mr. Hurwitz himself does not adopt that classification which he thinks to be the most philosophical, but, supposing the student already to be familiar with the usual arrangement of grammars, he divides the words of the Hebrew language into nouns, adjectives, pronouns, verbs, adverbs, prepositions, conjunctions, interjections. Since the old Rabbinical grammarians succeeded very well in classing all the Hebrew words under שׁם, פעל and מלה we consider the increase of the parts of speech an unnecessary accommodation of an oriental grammar to the demands of a western tongue; and we greatly doubt, if the circumstance of many students being accustomed to the abovementioned eight parts of speech, can compensate for the loss of simplicity sustained by this deviation from the Rabbinical plan.

Mr. Hurwitz enters into the debate, whether the root of Hebrew words was originally a noun or a verb, and, like many other Rabbinical grammarians, he declares the *infinitive mood* to be the מָקוֹר *fountain* or the שֹׁרֶשׁ *root* of words. This assertion is supported by some appropriate quotations from David Kimchi and Abraham de Balmis, or Balmes, which quotations prove at least so much, that the view taken by some modern grammarians of nouns, as containing the roots of the Hebrew language, is no unheard-of novelty, since the infinitive mood is in every language used as a *substantivum verbale*. But it appears to be still more correct to consider the unchangeable part only of words to be the root. This unchangeable part consists, in Hebrew, of consonants only. For instance, the three consonants מלך constitute the root of the following family of words: מָלֹךְ *to reign*, מוֹלֵךְ *a ruler*, מָלַךְ *he reigned*, מֶלֶךְ *a king*, מַלְכָּה *a queen*, מַלְכוּת *a kingdom*, &c., &c. Neither the third person preterite, nor the infinitive, nor a substantive is their root, but those articulations only which constitute the family-likeness of words, and which admit of various modifications of sound, and may be combined with other consonants expressive of additional ideas. The root of words we might term the Algebra or general expression of their signification. Or we might compare those consonants which constitute the root of a word to the pistilla and stamina of flowers, according to which the plants are classed by a Linnæus, whilst the variations in grammar, like the colours in botany, are considered to be less essential. The usual manner of writing the oriental languages without vowels, and the method of sometimes adding them as rather less essential appendages, confirm the view which we have taken of this subject.

If the English language were not analytical but synthetical, and had the same regularity as the Hebrew, one might consider the root of the word *king* to be *kng*, and from this root one might form a verb *to king*, the past tense of which might be, *I kinged, thou kingedst, he kinged*, &c. New words might be formed of this root by some addition, as in Hebrew, מַלְכוּת *kingdom.* But since the English language originated in a mixture of Celtic, Teutonic, and Latin dialects, one cannot be surprised that it has a greater number of roots, but less regularity in its etymology, than that language in which the most ancient records were written.

Mr. Hurwitz has not sufficiently attended to this superiority of the Hebrew language, otherwise he would not have supposed that, by assimilating the Hebrew grammar as much as possible to the English, he could render it more accessible to British students.

One of the most unhappy imitations of western grammars is to be seen in the arrangement of the paradigm of the verb. Hebrew grammarians usually begin their paradigms of the verb with the third person masculine of the preterite, and for this they have the very good reason that this part of the verb contains no more consonants than the root, which are defined in their signification by vowels. For instance, the vague meaning of the root למד *lmd*, if defined by the vowels (ַ ָ) *ā ă*, becomes לָמַד *he learned.* This simple state of the third person preterite has induced most grammarians to call it the root. This assertion we have rejected, because it strikes us that the root of a large family of words must belong equally to all of them, and consequently the root can only consist in the unchangeable part of these words. And for the same reason we have rejected Mr. Hurwitz's assertion, that the infinitive לָמֹד *to learn*, is the root. But we would say that the third person preterite and the infinitive stand much nearer to the root than the first person preterite, לָמַדְתִּי *I have learned*, or *I did learn.* Nevertheless Mr. Hurwitz thinks that he has rendered Hebrew much more easy than it formerly has been for British students by arranging the paradigms of the verbs as follows:—

	לָמַדְתִּי	I did learn
f. תְּ	לָמַדְתָּ	Thou
	לָמַד	He
	לָמְדָה	She
	לָמַדְנוּ	We
f. ן	לְמַדְתֶּם	You
	לָמְדוּ	They

We confess that this arrangement is, in our opinion, not a good one, because it impedes the first-sight perception of etymology, and it peculiarly bewilders every student who has been accustomed to the usual arrangement, which is as follows:—

Feminine.		**Masculine.**	
לָֽמְדָה	She did learn	לָמַד	He did learn
לָמַדְתְּ	Thou didst learn	לָמַדְתָּ	Thou didst learn
לָמַדְתִּי	I did learn	לָמַדְתִּי	I did learn
לָֽמְדוּ	They did learn	לָֽמְדוּ	They did learn
לְמַדְתֶּן	You did learn	לְמַדְתֶּם	You did learn
לָמַדְנוּ	We did learn	לָמַדְנוּ	We did learn

Since the Hebrew language expresses, in many persons, a difference of genders, the attempt to assimilate the arrangement of the Hebrew verb to that of the English must necessarily prove abortive, and it is therefore far better to adopt that succession of persons by which the etymology may be best illustrated, and which has been adopted in the grammars of all the Shemitic languages. If it were of any importance for the beginner to have the persons in that succession to which they are accustomed in the grammars of western languages, it might appear to be of equal importance to begin the tenses, not with the preterite, but with those parts of the verb which are employed in Hebrew to express the present tense. But Mr. Hurwitz did not carry his accommodation so far. One of the uses of the comparative study of various languages consists in enabling us to discern between that which is essential and that which is not essential in the expression of our ideas. This use is lost when we carry the accommodating of foreign languages to the grammar of our native tongue too far. Montesquieu and Michaelis justly observe that the study of legislation belonging to nations distant from us in space and time, enlarges the mind more than the study of the modern laws of neighbouring countries. But this effect could not fully take place were we first to deprive the Pentateuch and the Vedas of their characteristic form. The same observation might be applied to grammatical pursuits. Too great an accommodation of the Hebrew language to our grammars is one of the characteristics of Mr. Hurwitz's work.

Nevertheless the grammar of Mr. Hurwitz is by far more complete than similar Rabbinical works published in England, *v. c.* those of Levi, Lyons, Marks, Frey and Newman; and by far more accurate than the voluminous book of Bolaffey. Mr. Hurwitz's tables of paradigms, especially those of the nouns, are most useful; and the beauty and clearness of the print render the whole grammar particularly acceptable to beginners. The open types have been very properly employed to show the use of serviles, but there are many typographical errors which may mislead those who have yet to learn the first rudiments.

The worst error of this kind, which has entirely escaped notice, is in the ninth table exhibiting the personal pronouns, where לְךָ is called *feminine*, and לָך *masculine* in pause לְךָ, which is just the reverse of the truth. Such a misprint may be easily corrected by all who know Hebrew; but this paradigm is not wanted by those who know how to correct it. The מ also, which belongs to the participles of *Piel*, *Pual*, *Hiphil*, and *Hophal* is in the passive modifications constantly omitted and no reason assigned.

The volume concludes with a list of words explained in the work. Mr. Hurwitz says, in the preface, p. viii, 'An index containing most of the words explained in this work has been added, forming an extensive vocabulary of the language, and supplying, in some measure, the want of a dictionary.' This is rather too much to say of a mere list of Hebrew words, without any translation or explanation, referring merely to the page of the grammar where they occur,— a list, moreover, not quite filling nine pages.

We feel convinced that the learned author himself will feel more pleased with the qualified approbation bestowed upon his work in these pages, than with the unqualified praise given to him in several literary periodicals, but expressed in a manner which clearly indicates that those who uttered the praise did not know the subject concerning which they modelled passages without meaning, such as the following:—

> ‘*There is a philosophical tone throughout the work.* Its observations are addressed to the understanding, and the memory is considered only as an accessory faculty, &c. . . . The greatest improvement introduced in this grammar is the explanation of the nature and force of Hebrew particles—a topic studiously avoided by the scholastic grammarians, because it was precisely that in which assistance was most required. . . . This is an excellent practical Hebrew grammar; indeed we have seldom met with a more thoroughly practical introduction to any language. . . . When the student has mastered the first part, he will be prepared to enter on the second, which contains the etymology and syntax.’

So we should suppose: and we will add, when the periodical reviewer has read a book, and understands it, *then* ‘he will be prepared,’ and not before, to write about it.

We should surpass our limits if we were to go into further particulars; we therefore conclude by expressing our opinion, that, in spite of the few errors which have been mentioned, Mr. Hurwitz's grammar is the best *elementary* work of its kind extant in the English language. His work partakes of that clearness which usually pervades the grammars written by Jews, who are not in the habit of noticing so many grammatical minutiæ, by the insertion of which the readers of Gesenius, Ewald, Moses Stuart, and other Christian grammarians often feel bewildered. He seems to follow the warning of the great orientalist of our age:—

> ‘Il me semble qu'une grammaire ne devrait pas être surchargée de tant d'observations minutieuses qui étouffent la règle et les exceptions systématiques, et qui trouveroient mieux leur place dans les lexiques ou dans les commentaires.’

At a future period we shall examine the grammars of Moses Stuart and Lee, and notice briefly a few other works.

CUNNINGHAM'S ARITHMETIC.

The Arithmetical Text-Book. By Robert Cunningham, A. M., House Governor of Watson's Hospital, Edinburgh. Ireland and Co., Edinburgh; and Whitaker and Co., London, 1832.

THE author of this treatise has given us an opportunity of declaring our opinion on the subject of plagiarism, and of making a practical application. There is only one case in which we can feel any doubt as to the extent to which borrowing may be fairly carried: that is, when the copier acknowledges the source from whence he has borrowed, uses marks of quotation, and proceeds to make the extracts his own, either by illustrating or refuting them. He must, however, take care that he does not lessen the value of the source from which he draws, by transferring too much, *totidem verbis*, or otherwise, into his own work. In this case, the acknowledgment is a presumption that he means fairly; and a feeling, which a man of cultivated sense of honour and honesty well understands, will make him shrink from another's ground, long before he has quoted to the extent for which even the most fastidious could blame him. But there is no question as to the unfairness of extracting the very words of another person, without acknowledgment or marks of quotation. The smallest sentence thus dealt with, is objectionable, unless when the nature of the matter is such, that the original from which the extract is drawn is either entirely out of the market from its age, or must itself have been merely a copy of something else. And this relates only to a question of pure fact, in the statement of which there is no difficulty, and no credit to be gained from the precise manner in which it is put. But from works the merit of which depends on the manner in which they are worded, elementary treatises for example, no man has a right to quote much, even with acknowledgment, and not at all without it. If he does, the presumption is either that he does not feel sure enough of the accuracy of his own knowledge, to dare to differ from the words of another, or that he is too lazy to think for himself, or that his sense of justice is somewhat less keen than it ought to be. In the first and second cases, his diffidence or his idleness should go one step further, and prevent him from writing at all: in the third, he ought to go to school till he has learnt that the golden rule in morals is worth all the rules of arithmetic put together.

The author of the treatise which has called forth these remarks, has thought proper, in repeated instances, to pillage a preceding work:* firstly, by actually taking whole sentences, word for word; and secondly, by extracting entire demonstrations in which the words are preserved, and only applied to different figures. Our readers would perhaps thank us to spare them any instances, and reserve our pages for more interesting matter; but as we feel it necessary not to bring such a charge without substantiating it in the fullest manner, we shall quote enough to convince any one that we are not attributing that to design which may possibly be mere coincidence. In most cases of plagiarism, such little variations are adopted as make it necessary to print the original and the copy side by side. Our author has spared us this trouble, as in the following instances:

(Page 39, of the original 68.)—Thus to multiply 12 by 7 is to take as many twelves as there are units in 7, or to take 12 as many times as you take 1 in order to make 7. Thus what is done with 1 in order to make 7, is done with 12 to make 7 times 12:—

For example, 7 is $1+1+1+1+1+1+1$
7 times 12 is $12+12+12+12+12+12+12$

(Page 61, of the original 98.)—Cubes are solids having the figures of dice. A cubic inch is a cube, each of whose sides is an inch, and so on.

These instances are literally copied, and are by no means the only ones. In the following we have samples of an adoption of phraseology, changing only the figures which are used. All, except the numerals and the words in italics, are taken *verbatim*. The words in brackets were in the original, and are omitted in the copy.

(Page 50, of the original 91.)—Suppose it *were* required to add 8·237, 0·4905, 2·008, and ·7864. By *article* 50 these must be reduced to a common denominator, which is done (*article* 68) by writing them as follows:—8·2370, 0·4905, 2·0080, and 0·7864. These are decimal fractions, whose numerators are 82370, 4905, 20080, and 7864, and whose common denominator is 10000. By *article* 49 their sum is $\frac{82370+4905+20080+7864}{10000}$, which is $\frac{115219}{10000}$ or 11·5219. The simplest way of doing this is as follows:—Write the decimals down under one another, so that the decimal points may fall under one another, thus:—

$$\begin{array}{r} 8\cdot2370 \\ 0\cdot4905 \\ 2\cdot0080 \\ 0\cdot7864 \\ \\ 11\cdot5219 \end{array}$$

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* Elements of Arithmetic, by A. De Morgan. John Taylor, London, 1830.

Add the different columns (together) as in *simple* (common) addition, and place the decimal point under the (other) decimal points.

We could cite more examples, but they are unnecessary. As our author in his preface says, that 'he availed himself freely of the best foreign treatises on arithmetic, as well as the most approved works on the subject recently published in our own language,' and as we now see what he means by availing himself freely, we may conclude that many other works have been served in the same way as the one we have cited. There is a copious collection of examples, which if correct, and not copied, would entitle the author to the praise of having aided to lessen the drudgery of tutors and schoolmasters. We have a right, however, to suspect that he has been availing himself freely of the labours of others. We cannot enter into the merits of this book, because, should we blame any part, we might vex some writer in whose work that part was consistent with the rest, and in its proper place: we cannot give any praise, as we might annoy the author of the portion which meets our approval, who would hardly like to see another successfully carrying off one reward of his exertions. Our occupation is gone, and all we can now do is to make the following declaration: that we will never knowingly review any work, which makes an unfair use of the labour of others, except in the sense in which the peacocks may be said to have *reviewed* the jackdaw; and we shall always be ready, when we have an opportunity, to pluck the stolen feathers and restore them to their right owner. Luckily, this can be effectually done in very little space.

WILDERSPIN'S EARLY DISCIPLINE ILLUSTRATED.

Early Discipline Illustrated. By Samuel Wilderspin.

There are few who have considered the subject of early education, who will not at once recognize the great advantages to be derived from the establishment under proper management of infant schools. Should, however, any doubts remain as to the beneficial effects of this system, the interesting work before us will, we think, tend entirely to remove them.

The culture of infant minds early engaged the attention of Mr. Wilderspin, who appears to have entertained very rational and enlightened views on the subject. Soon after the commencement of the experiment first made at Westminster, for affording a daily asylum to the children of the poor during the hours in which their parents were unavoidably occupied in labour, Mr. Wilderspin was engaged to superintend an establishment in London. From that time, a period of more than twelve years, he has with untired energy been actively employed in the good work, and has travelled through most parts of the United Kingdom for the purposes of delivering lectures on the subject, and of organizing new schools.

In the volume under present notice, a detail of these proceedings is given, and facts are stated which prove, beyond the possibility of doubt, the immense utility of such labours.

The benevolent mind will frequently turn with feelings approaching to despair from the contemplation of the vast load of misery and vice which appears to be the lot of the human race, perceiving at best but an unsatisfactory solution to the questions—Can this ever be removed? How can it be lessened? Infant education pursued on an extended scale, opens a prospect for the amelioration of our species far more cheering and more rational than any other schemes which have emanated from the speculations of philanthropy. In what way can we more effectually insure the diminution of crime, than by training the coming generation to habits and principles of virtue. This is indeed beginning at the right end—to call forth incipient good and to crush the growth of evil, is a work more likely to be crowned with success, than to engraft virtuous principles on confirmed habits, or to correct vicious propensities: prevention is easier than reformation, and better—infinitely better—than punishment. The good effects of early moral culture, therefore, cannot fail to be felt throughout the whole of society, and it is refreshing to the mind to have this one bright spot on which it can rest amid so much to be disapproved and lamented.

The extensive establishment of infant schools must undoubtedly tend to raise the moral feeling, and to form useful and virtuous members of the community; but we are not romantic enough to suppose, that at seven years of age the child will be sufficiently initiated and confirmed in right principles to insure his good conduct in after life: it is, however, the commencement of good, and is an excellent foundation for the discipline of more advanced years. In how much higher a degree must the child, who has already had his mind awakened to the desire of knowledge, be pre-disposed to benefit by instruction than the neglected offspring of the lowly hovel. It is remarked, that the children of seven years of age and upwards among the lower orders, are generally found of more obtuse intellect and greater vacuity of thought, than those of a higher station. Surely, however, there is no aristocratic monopoly in the attributes of mind, and the difference therefore must arise solely from the faculties being suffered to remain inactive during the first years of childhood. If we for a moment picture to our minds the condition of children, who are doomed in what should be the bright period of infancy to idleness and mischief, amid filth and wretchedness; and if we then contrast this sad state with the animating and invigorating discipline of an infant school, who will venture to deny the magnitude of the benefit conferred upon society by the unwearied and philanthropic efforts to form establishments, which are likely to be productive of such immense and lasting good?

The opposition which has been made to this system is so weak and futile, that it only serves to make its merits more prominent. It has been said by some persons, that 'the laws of God and nature are violated,' in thus separating parents from their children. This objection scarcely deserves a reply, since it was with the view of affording an asylum to the poor little neglected infants, during those hours when the avocations of their parents prevented them from watching over their children, that the plan of infant schools was first suggested. In Mr. Wilderspin's work, the objection is thus noticed and demolished.

> 'Does such a separation diminish the affection of the parties, or does it not rather endear them more to each other? The hours which will remain to these parents and children, for whose welfare we would provide, will be amply sufficient for the cultivation of the domestic affections, and are not the less likely to be so spent, because the parent will have been relieved from embarrassment and interruption during the hours of labour, and will have been enabled to provide the better for their sustenance and comfort. And as for such parents and children who cannot spend the remaining hours in affectionate intercourse, it can only be said, the less they see of each other the better; and then they furnish a more decisive argument for the adoption of our plan.'—p. 78.

Others have urged, that most of the present generation of parents are those who have themselves received the advantages of education, and are *therefore* able and willing to instruct their own children: but even though the first part of the proposition were true, the second does not at all follow from it. All who are brought up in schools, it is well observed, may not be 'competent from capacity, or willing from disposition, or capable from leisure, of undertaking the education of their own children.'

The account given by Mr. Wilderspin of his first attempt to put into execution his favourite scheme is amusing, and at the same time shows how well qualified he was for the task. It required no little energy of character, and no ordinary share of patience and good temper, to bring his essay to a successful issue; he seems to understand well how to produce order out of disorder, while he possesses the art of attracting the attention of children in a peculiar degree.

'Most of those who had been entered did not come at the time my labours commenced, and we had, after much exertion, an entirely new brood. These came on the Monday morning, and as soon as the mothers had left the premises, I attempted to engage the attention of their offspring. I shall never forget the effort. A few, who had been previously at a dame school, sat quietly; but the rest, missing their parents, crowded about the door. One little fellow, finding he could not open it, set up a loud cry of "Mammy! mammy!" and, in raising this *delightful* sound, all the rest simultaneously joined. My wife, who, though reluctant at first, had determined, on my accepting the situation, to give me her utmost aid, tried with myself to calm the tumult, but our efforts were utterly in vain. The paroxysm of sorrow increased instead of subsiding; and so intolerable did it become, that she could endure it no longer, and left the room; and, at length, exhausted by effort, anxiety, and noise, I was compelled to follow her example, leaving my unfortunate pupils in one dense mass, crying, yelling, and kicking against the door! I will not attempt to describe my feelings; but ruminating on what I then considered egregious folly, in supposing that any two persons could manage so large a number of infants, I was struck by the sight of a cap of my wife's adorned with coloured ribbons, lying on the table; and observing from the window a clothes-prop, it occurred that I might put the cap upon it, return to the school, and try the effect. The confusion when I entered was tremendous; but on raising the pole, surmounted by the cap, all the children, to my great satisfaction, were instantly silent; and when any hapless wight seemed disposed to renew the noise, a few shakes of the prop restored tranquillity, and perhaps produced a laugh. The same thing, however, will not do long; the charms of this *wonderful* instrument, therefore, soon vanished, and there would have been a sad relapse but for the marchings, gambols, and antics, I found it necessary to adopt, and which at last brought the hour of twelve to my greater joy than can easily be conceived.

'Revolving these circumstances, I felt that that memorable morning had not passed in vain. I had, in fact, found the clue. It was now evident that the senses of the children must be engaged; that the great secret of training them was to descend to their level, and become a child, and that the error had been to expect in infancy what is only the product of after years.'—p. 3.

There was a great difficulty in applying this discovery to practice; but the manner in which it was at length accomplished, proved highly satisfactory. 'Suiting the action to the word,' seems to be the grand secret in infant schools, while as is most reasonable and natural, the senses are made the inlets to the mind.

Many worthy, and some even sensible people, consider as an objection the kind and degree of knowledge taught at an infant school. We have heard persons, who have not themselves very clear ideas of triangles and trapeziums, ridicule the pedantry which teaches poor children 'such useless trash,' and they are fully persuaded, that this knowledge must totally unfit them for the humble duties of their station. That such is not the case, facts sufficiently prove.

'We are ourselves,' says Mr. Wood, 'yearly sending out from the sessional school multitudes of shoemakers and tailors, infected with its dangerous poison! and are daily receiving the most gratifying assurances from their masters of the manner in which they conduct themselves. Their industry and skill, in their various occupations, seem to be in direct proportion to their success in school; and those who have been fortunate enough to get our best scholars, have been known to inquire whether we have any of the like description to give them? Our greatest proficients are still content to "dwell among their own people," and to follow the occupations of their fathers.'

Instead of the question—why should the poor be taught so much? it should rather be asked—why does not this varied information more generally form part of education? Why should the human mind be restricted to a certain routine of instruction, and why should the knowledge which could be obtained with ease by all, remain in the possession of a privileged few? That knowledge which should be familiar to the middling ranks, might then be extended to the poorer classes without exciting astonishment. The acquisition of knowledge is in itself a positive good; the man who has his mind open to the perception of surrounding objects, and is led to inquire into and reflect on their nature and properties, has much greater capabilities of happiness—has much greater chance of understanding and fulfilling the duties of his station, than if brought up in gross ignorance, without ever having exercised his intellectual powers. What is *commonly* taught, will not produce pedantry. 'A man may be vain who is a triton among minnows; but let him be cast among tritons, and his vanity is preposterous.' Why should the poor in worldly endowments, be likewise condemned to poverty of mind, provided their mental faculties may be exercised without interfering with those habits of industry requisite for the life of labour which they have in prospect? It is well observed:—

'The strange idea is entertained by many that education unfits the lower classes for their proper rank in life. But what would be said, were any of the powers of the body to be in a certain case disused? Suppose a man were to place a bandage over his right eye—to tie up one of his hands—or to attach a ponderous weight to his legs—and when asked the cause, were to reply that the glance of that eye might make him covetous—that his hand might pick his neighbour's pocket—or that his feet might carry him into evil company—might it not be fairly replied, that his members were given to use, and not to abuse, that their abuse is no argument against their use, and that this suspension of their action was just as contrary to the wise and benevolent purpose of their Creator as their wrong and guilty application? And does this reasoning fail when applied to the mind? Is not the unemployed mental faculty as opposed to the advantage of the individual as the unused physical powers? Can the difference between mind and matter overturn the ordinary principles of reasoning and of morals? Besides, how is man to be prepared for the duties he has to discharge? By mere attention to his body. Can his physical organs become intellectual, or can he reason through the cardia and the pylorus? Impossible. The mind must be enlightened and disciplined; and if this be neglected the man rises but little in character above the beasts that perish, and is wholly unprepared for that state to which he ought to have aspired.'—p. 186.

Young children assembled together must be furnished with some employment—idleness would be subversive of present order and prejudicial to the formation of future good habits. The question then is, how should they be occupied? Instead of being made to repeat words which they cannot understand, their attention is attracted, and they are amused by that kind of knowledge which can be imparted through the medium of their senses. Acquirements which are considered difficult as well as useless, because little known, are precisely those which it is most pleasing to children to learn, rendering their lessons, instead of causes of sorrow, objects of interest and pleasure. The following account and observations, taken from the Manchester Times, will show that a well-conducted infant school is not a scene of joyless restraint.

'In going along King Street, Salford, a few days ago, our attention was drawn to a neat brick building by the sounds of infantine merriment, which proceeded from a yard in its rear. It was the Salford Infants' School, and we were glad to have an opportunity of visiting it at a time when the children were at play. We found the master, with half a dozen fine little fellows about him, whom he was qualifying to act as monitors; in another apartment a numerous squad of mere infants were learning their A B C under the care of the mistress; and in the yard were some forty or fifty as joyous little wights as ever we saw, pursuing their sports with unwearied vivacity, and every now and then making the court ring with their shouts and their laughter. We are strenuous advocates for the establishment of schools for infants; but we hate to see little children set to tasks above their years, and forced to sacrifice the enjoyments of childhood for some attainment which may ultimately be useful, but which may not be of such utility as to be bought at such a price. We hate to see a child of five foretasting the cares of the man of fifty; and if the mere power of combining syllables be the acquisition for which it is to be deprived of its pleasures, we would almost have it forego the future probable good rather than endure the present positive evil. The world has enough of care, age, and misery in ample abundance, without making the incipient man bend under cold restraint and tiresome study, when all his opening faculties are so many sources of pleasure.

'With these notions, yet believing that, even in its mother's arms, the child may be tutored,—that its unruly passions may be repressed and its kindly affections cultivated, the sight of children HEARTILY AT PLAY while they were AT SCHOOL was one of the most gratifying that could have been presented to us. The noisy multitude in the yard soon received the accession of the Abecedarian class, and misrule seemed the lord of the ascendant;—but only *seemed;* for amidst all the bustle of an assembly of little ones, each overflowing with animal spirits, we saw no traces of angry feeling, and nothing but joyous faces. On a sudden the bell rung, and instantly the whole infant population rushed into the school, and took their seats in the gallery, not with the slavish look of those who are tutored into discipline by fear, but with that hilarity of countenance which bespoke an expectancy that, in the information and instruction of their teacher, they would find something as delightful as the play they had so promptly left.'—p. 51.

The advantages arising from intellectual culture are as nothing compared with the influence of that moral discipline which should form the principal feature of education, and which is productive of great and lasting benefit.

'It is made a distinct object in infant schools,' says Mr. Wilderspin, 'to cultivate the moral and religious sentiments. The principle which is followed in this department is essentially the same with that in regard to intellectual culture, namely, not by giving arbitrary rules, or following unexplained practices, but by calling forth the powers into actual exercise. No art is acquired by learning rules by rote, or even by attending to the theory upon which the rules are founded; and this remark may especially be applied to the art of living. It is not by getting passages of Scripture by heart, or by hearing good maxims enforced that virtuous habits are acquired,—it is by the actual exercise of the better feelings. These better feelings may be called forth in various ways by objects actually presented to them, by the influence of truth through the understanding, by the force of example, or by the perception of the good and bad consequences resulting from different courses of action. Now, in infant schools, all these principles are called into exercise, and this is the theory of all the practices.'—p. 113.

That these excellent and sound views are, in practice, attended with great and good effects, is proved from the unequivocal testimony of those persons who are most competent to judge. A considerable manufacturer of hemp and flax, on being asked as to the effect of education on the numerous children he employed, thus replied:—

> 'The change could not be more extraordinary, in my opinion, had they been transferred from the shape of wolves and tigers to that of men. In temper, disposition, and manners, they could hardly be said to differ from the brute creation; but, since the establishment of the Sunday-schools, they have seemed anxious to show they were not the ignorant beings they were before. In short, I never conceived that a reformation so singular could have been effected among the set of untutored beings I employed.'—p. 96.

A similar good effect, arising from the education of the lower orders, happened to fall within our own knowledge a few years back, on the establishment of a school at Chingford, in Essex. Some little time after it had been in active operation, the proprietor of extensive silk-mills in the neighbourhood observed the most marked improvement in the morals and manners of the people whom he employed; and he expressed himself astonished at the wonderful effects produced, not only on the children, but their parents, who from being a most disorderly and dissolute set, became, by degrees, softened through witnessing the superior conduct of their offspring, and soon so great a reformation ensued as to afford a striking proof of the happy effects of education in exalting the human character.

Strong arguments might be brought forward to show that it is more likely vice and crime should be found allied to ignorance than to intelligence; but the annals of our prisons exhibit this truth in a more unanswerable manner than volumes which might be written on the subject. From January, 1825, to March, 1826, four hundred prisoners came under the examination of the Rev. Mr. Brown, the active and excellent chaplain of Norwich Castle.

> 'Of these one hundred and seventy-three could neither read nor write,—twenty-eight merely knew the alphabet,—forty-nine could read very imperfectly, so as not to be able to obtain any information by it,—fifty-nine could read only,—and ninety-nine could read and write. But this statement by no means presents the sum of ignorance in these persons. Nothing but actual investigation can render credible the gross ignorance that powerfully comes under the observation of a chaplain of a gaol.'—p. 100.

Again:—

> 'In Berkshire, of one hundred and thirty prisoners committed to Reading jail, and tried at the special commission in 1831, twenty-five only could write, thirty-seven could read only, and seventy-six could neither write nor read; and yet one hundred and twenty were

under forty years of age, varying from eighteen to thirty-five, and must therefore not be confounded with those in whose youth some systems of education now extant had no being, but may be viewed as a fair specimen of the several counties. Of the thirty prisoners tried at Abingdon, six could read and write,—eleven could read a little; the remainder were wholly uneducated. In Buckinghamshire, of the seventy-nine prisoners convicted at Aylesbury, only thirty could read and write. In Hampshire, of three hundred and thirty-two committed for trial at Winchester, one hundred and five could neither read nor write, and nearly the whole number were destitute of the rudiments of knowledge. In Kent, about half the prisoners committed to Maidstone Jail were unable to read or write, and nearly the whole were totally ignorant of the nature and obligations of religion. In Sussex, of fifty prisoners put on trial at Lewes, thirteen only could read and write; twelve could read a little,—only one could read well!'—p. 257.

It may be said that these testimonies prove rather that ignorance is not favourable to virtue than that any active and actual benefit is to be derived from education. The latter truth is, however, strongly evinced by evidence which cannot be doubted.

'It was reported by the commissioners of the Board of Education appointed by parliament, that of three thousand boys who were educated at the Sunday-schools in Gloucester, but *one* has been convicted of a public crime;—by the managers of the Borough School that none of the children educated there have been charged before a civil magistrate; by the secretary of the Hoxton Academy School, when examined by the House of Commons, that they had never discovered, in their school, any of the children that had been there (and they amounted to five hundred) ever committing any act of delinquency; by Mr. Lloyd to the same committee, that owing to the general establishment of Sunday-schools in Wales, in one or two of the counties, the prison doors had been thrown open; and he attributed it to education, because nearly every individual throughout these counties attended the schools; and by Mr. Daughfry, that the peaceable deportment of the poor in Spitalfields (who were nearly one hundred thousand) during the radical convulsions, was to be traced, in a great measure, to schools and visiting societies.

'It was observed by the magistrates of Donaghadee, that when any young delinquents were brought before them for petty offences, they were not among those whose names were to be found on the roll of their Sunday-schools;—by a magistrate in Bangor, that in the course of six years he did not recollect a single instance of any person educated at the Sunday-school being brought before him on any charge whatever;—by General M'Quarrie, the governor of New South Wales, that in consequence of the establishment of Sabbath-schools, during the whole of his residence in the colony, only *one* of the children of the *convicts* had been convicted of a single offence;—by the Wesleyan Missionary Society, that for forty years no West India negro, who had been educated in their schools, had been either a conspirator, a rebel, or insubordinate;—by Mr. Eastbourne, of New York, that the change, as to the young in that city who infested the streets, was seen in six months, and was visible to those who did not support the system;—and by the Rev. Mr. Dwight, of Boston, that he had not heard of a child belonging to their schools who had been confined by public authority.' —p. 260.

Although the above account of the inmates of some of the prisons in this country shows that the blessings of education are very far from being universally diffused among us, yet it is a pleasure to find that there are already such extensive means for obtaining them, while there is a spirit abroad constantly urging to a still farther extension.

'Every lover of his country, then, should rejoice in the fact, that there are now in the United Kingdom more than ten thousand schools, more than a hundred thousand teachers, and more than a million of children gathered from the streets and lanes within the pale of these invaluable institutions.'—p. 97.

There is no doubt that some infant schools may not be conducted according to the spirit of the rational system detailed by Mr. Wilderspin, and may, in part, fail in producing the beneficial effects which such schools are capable of affording. The providing efficient teachers must be a task of sometimes nearly insuperable difficulty; so many good qualities of the head and heart are required, that few, who are well fitted for the station, unless from the purest feelings of benevolence, would be willing to devote themselves to the arduous employment when they might feel that they were worthy of occupying what is deemed a higher station in society. Those invested with the superior capabilities requisite for such an office, must find it most difficult to descend to the level of childhood, and go through evolutions and gambols which many would consider unbefitting the grave character of a teacher. Few, too, could be found who would bring such unremitting energy to the task as Mr. and Mrs. Wilderspin; the continued exertions of the latter were made indeed at the sacrifice of health, and, eventually, of life. The account of her illness and death is told with so much touching simplicity, that we cannot forbear extracting a part, the more especially as it exemplifies the good-feeling and affection which children will display towards kind instructors.

'It is due to one who is departed to state that my wife, endowed with mental powers and energy of character of no ordinary kind, had most ably seconded my endeavours for the formation of the plan, and constantly urged me to do what was practicable abroad, and to confide in her management at home. The burden she thus solicited was great; and that one female should be able to superintend two hundred infants for months together, with no aid except that of a daughter, then a child; and, in addition to this, to explain the system to visiters coming from morning till night, may seem incredible; but all this she actually accomplished. Frequently has she been occupied from nine in the morning until five in the afternoon without any relief or refreshment. Visiters often arrived at twelve o'clock, after a journey of ten or twenty miles, when she would cheerfully direct the children (sometimes amounting to fifty or sixty) who dined in the school, to go through their various exercises, and thus relinquish the only rest that could be enjoyed in the midst of her arduous labours. These, at length, undermined her constitution, and aware that her end was approaching, she intimated this to her infant charge. Their replies discovered their warm affection: "We won't part with you;—we can't let you go;—we love you dearly!" was often heard. When she told them of her exhaustion from so much talking and singing, some entreated that she would not work so hard; others promised to nurse her; and, when she was confined to her own room, many brought oranges and all the little presents they could command. Indeed, in the whole course of my observation, I never met with ingratitude from children under six years of age; and how much they may be acted upon by love, those to whom reference is made amply proved. Many had come to us to *wean*, and *before they could speak*, and were now our head scholars;—these, in common with others, were most kindly solicitous about their governess when she did not appear in the school as before; and, as soon as they heard she was confined to her bed, the little monitors begged permission to see her. The request was granted. On going up stairs I heard them say, "Hush! hush! don't make any noise." At the desire of one of the leaders their shoes had been taken off, and we reached the room before the nurse was aware of our approach. I marked their anxious countenances as they gazed on their altered teacher, but did not speak, when she raised herself and addressed them on her removal from this world, so simply and pathetically that all were in tears. On their return they told the rest of the little scholars that the governess was dying; and when they went out to play they might be heard, saying, *without this being urged upon them*, "Hush! hush! Think of poor governess; don't let us count out loud in swinging, but only whisper;" and this was regularly done every day.

'I still buoyed myself up with hopes of her recovery, but these she did not entertain. Almost as soon as she was confined to her room, she said, "It is now four years since you brought me to this place; some hundreds of dear little children have thus been preserved from the dangers and evils of this wretched neighbourhood, and great are the fruits we have been permitted to gather in consequence, not only in the respect and love of the infants themselves, but even in that of their parents universally; but I shall never live to labour amongst them again, nor shall I ever leave this spot till my corpse is borne to its resting place."

'The conviction thus expressed was, alas! too well founded.' —p. 22.

Her husband, in consequence of this bereavement, joined to his arduous exertions, was seized with a brain fever, which kept him a long time in extreme danger, from which he was not expected to recover; but he confines his brief notice of the death of his wife to those particulars which relate to the infant school, thus creating a deeper sympathy in the reader than if he had dilated on his own peculiar grief.

The interest taken in infancy, the judicious choice of means, and the amiable feelings displayed throughout, give to this work an inexpressible charm; and although a little vanity may be detected in making this rather a personal narrative than a mere account of the progress of the system, this is readily pardoned, since it sheds over the work a much greater degree of interest, and makes it incalculably more amusing to the general reader, who will not pause to inquire what have 'halloween' charms to do with 'early discipline.'

ILLUSTRATIONS OF POLITICAL ECONOMY.

Illustrations of Political Economy, by Miss Martineau. *A Manchester Strike—Cousin Marshall—Homes Abroad.*

Political economy has heretofore been regarded more as a science of an abstract nature, than as one capable of familiar practical illustration; and its study has been mostly confined to persons, whose previous habits of thought have enabled them to enter into abstruse investigations.

It remained for the author of the Results of Machinery, and for Miss Martineau, to show how this science may be made applicable to the business of life—how its principles may be clearly explained to the general reader, and how their developement may be made at once entertaining and instructive. They have divested the science of the repulsive sternness and coldness with which it has hitherto been supposed to be encrusted, and have shown that the soundest principles of political economy may be united with the purest feelings of benevolence. These little volumes of Miss Martineau, which we now propose briefly to notice, form a series of most interesting tales, forcibly illustrating the principles of political economy, by scenes and events so vividly pourtrayed; and so true to nature, that they come home to the bosoms and the feelings of almost every description of readers.

Miss Martineau having adopted the form of *Tales* for her

'Illustrations of Political Economy,' has at once addressed herself to a class of readers who have hitherto been left entirely uninstructed in the most important truths of political science; we mean, the children of the middle classes. For that her tales will be largely read by persons of this age and class, cannot be doubted; and, on the whole, the result will probably be favourable. However this may be, we are ready to acknowledge the great ability that is shown in the construction of these tales. Correct judgment, and generally an accurate acquaintance with the subject, are here united with talents not generally possessed by writers on political science. Some of her characters exhibit a force and originality of delineation not inferior to those of a skilful novelist; while the conversations, usually natural, and sustained with spirit, seem to arise out of the passing events, rather than to be used as arguments in support of any principle. The simple story is managed with so much skill, that we are arrested by the beauties of the fiction, and forget for a time that the work is written with any other motive than to delight the fancy of the reader. As though Miss Martineau had been herself aware of this objection, she has added a concise summary at the end of each volume, clearly laying down the principles which the foregoing tale is intended to establish, and which recalls the reader to the purpose of the work, compelling in general his entire acquiescence in their truth.

Among the many examples which might be brought in illustration of these remarks, are more especially some of the scenes and characters in 'Ireland,' in 'Ella of Garveloch,' and its continuation, where the character of Ella, as shown in all the relations of social life, is drawn out with a beauty and a force, which could only be accomplished by a master hand.

Notwithstanding the admiration and deep interest which the perusal of these books excites, it never fails, however, to leave a painful impression on the mind. This perhaps arises as much from the nature of the subjects, as from the manner of treating them. Many excellent writers have hitherto only laid open the miseries of society; they have, as skilful and honest surgeons, displayed the gangrene which is preying on the constitution; they have exposed the pernicious treatment of quacks, who would allure to hope by false views, but while they have shown how much the disease is aggravated by such nostrums, some have not scrupled to pronounce it incurable, and to assert that the bright visions of the philanthropist can never be realized.

Such writers have hitherto perhaps generalized too much.

In viewing a mass of suffering, nothing appears to us prominent or distinct: with the utter hopelessness of removing it, our sympathy is not strongly awakened, and the contemplation can be endured without injury to personal happiness. It is on this point that Miss Martineau differs so materially from all who have gone before her; she does not dismiss feeling as inimical to the sober exposition of her subject; while she would enforce the necessity of abstaining from charity in the common acceptation of the word, she still more strongly creates a desire for its judicious application.

It would be impossible, within the limits of one review, to do justice to all the volumes of this series, nor can we be content to dismiss them with general and indiscriminate praise. Out of the number we have therefore selected for more particular notice three, the titles of which are prefixed to this article, not because the merits of these have any greater claims to attention than some of the rest, but because they more particularly treat of the state of the labouring class in this country, and of the relative duties of the rich and poor.

While 'The Manchester Strike' fully admits the right of workmen peaceably to combine against their masters for a higher rate of wages, it, at the same time, proves the bad effects of such a measure. This purpose is extremely well executed,—the characters are well supported,—the arguments are strikingly put, while they so completely form a part of the story that there is great interest in the detail. The character of the man who is compelled by circumstances to take the most conspicuous part in opposing the masters might to some, perhaps, appear too elevated. One who could think, feel, and express himself in the manner here depicted, would, it may be supposed, scarcely have remained in the rank of the mechanic. That there are such men, however, among the class of mechanics, we are assured by those who are well acquainted with their condition. He is thus made to speak when suddenly called upon to take a leading part for which he was wholly unprepared.

'* * * Evils there are indeed still; and such a thing is still heard of as persecution in consequence of a combination; but such evils as are inflicted by the crushing hand of power light on a few, and the devotion of those few secures the exemption of the rest. It is certainly an evil to a peaceably disposed man to see himself regarded with a fierce eye by those to whom he no longer dares touch his hat lest he should be accused of suing for mercy. It is certainly an evil to a man of independent mind to be placed under the feet of any former enemy, to receive his weekly subsistence from the hands of his equals, and to fancy that the whisper is going round,—"This is he who lives upon our gathered pence." Such evils await, as you know, him who comes forward to lead a combination; but they belong to the state of affairs; and, since they can neither be helped nor be allowed to weigh against the advantages of union, they should be not only patiently but silently borne. Well is it for the victim if he can say to himself that now is the time for him to practise the heroism which, in grander scenes, has often made his bosom throb. He may even esteem himself honoured in his lot being somewhat of the same cast, though his own consciousness alone may perceive the resemblance,—something of the same cast, I say, with that of venerated statesmen who have returned to the plough to be forgotten in their own age and remembered in another, —with that of generals who have held out the decrepit hand with a petition to the gay passers by to give a halfpenny to the deliverer of his country.' . . . . 'But if, indeed, interests must continue to be opposed, if bread must be fought for, and the discord of men must for ever be contrasted with the harmony of nature, let the battle be as fair as circumstances will allow. Let the host of pigmies try if they cannot win a chance against the regiment of giants by organizing their numbers and knitting them into a phalanx.

'The odds against them are fearful, it is true, but more desperate battles have been sustained and won. I have not, indeed, as the friend at my elbow reminds me, represented our case so favourably as I might have done. Many here think that the power is in our own hands; some, that the chances are equal, and, the least sanguine, that the chance is fair. I have spoken of the general necessity of union, and not with any intention of taking for granted that we are on the eve of an express struggle;—this depends on circumstances yet to be disclosed. Some change, and that a speedy one, there ought to be in the condition of the working classes;—they cannot go on long labouring their lives away for a less recompense than good habitations, clothing, and food. These form the very least sum of the just rewards of industry; whereas, a multitude are pinched with the frosts of winter—live amidst the stench of unwholesome dwellings in summer—have nearly forgotten the taste of animal food, and even sigh for bread as for a luxury. The question to be debated and to be put to the trial if necessary,—and I wish every master in Manchester was here to take down my words for his further consideration,—is, whether a social being has not a right to comfortable subsistence in return for his full and efficient labour.'" —pp. 47, 50.

This excellent, as well as eloquent, man, who is made reluctantly to put himself forward from a sense of duty, and for the sake of his fellow-workmen,—who conducts himself throughout in every respect wisely, discreetly, and with the highest integrity,—is made to fall a sacrifice to his very virtues, the masters afterwards refusing to employ him as having been the leader in the general strike.

'He no longer touched his hat to the masters or appeared to see them as they passed. He no longer repaired to the Spread Eagle to hear or tell the news, or to take part in consultations on the affairs of the workmen of Manchester, though he was ever ready to give his advice with freedom and mildness when called upon. He stated that he was a friend to their interests, and therefore anxious to avoid injuring them by being one of their body. He would not even represent his children, who grew up one after another to be employed in the factories, while their father toiled in the streets with his water-cart in summer and his broom in winter, enduring to be pointed out to strangers as the leader of an unsuccessful strike, as long as his family were not included with himself in the sentence of proscription.'—p. 133.

It has been considered necessary, for the moral of the tale, to exhibit the disastrous effects of a strike amongst workmen when the low rate of wages is caused by the supply of labour being greater than the demand, and to enforce the doctrine inculcated, that the condition of labourers may be best improved 'by husbanding instead of wasting capital; for instance, by making savings instead of supporting strikes.' This is good advice, and cannot be too often repeated. There can also be no question that the still more certain means for ameliorating the condition of the working classes is, 'To adjust the proportion of population to capital.' But, it may be argued, how is this to be effected? How can the most provident, the most intelligent workman individually guard against this evil? In what manner are the people to be taught the solution of this difficult problem? To this end it is requisite to be deeply versed in the political relations of a country, to be acquainted with its internal and external commerce and the nature of its resources. All this knowledge is essential to the formation of a right judgment as to what occupations are likely to be most profitable,—which of them are on the decline,—which have not yet reached their zenith, and what is the probable amount and increase of capital; these are points in which, with the best means of obtaining accurate information, the most profound political economists may often be mistaken. How, then, can it be expected that the great mass of the people can ever be sufficiently enlightened to know how to 'adjust the proportion of population to capital,' since, if they 'ask of the learned the way, the learned are blind'?

The inability of furnishing a satisfactory solution to this difficulty, it might be further argued, would induce the belief that the science of political economy is yet in its infancy. It might be said: hitherto its professors have shown us the cause of the evils which exist, but they have only vaguely taught us how this cause is to be removed, and their precepts cannot be reduced to practical utility. It is certainly easy to lay down the rule,—Do not let population increase faster than the capital which is to support it; but how is this end to be accomplished? How are the people to guard against the fluctuations of trade, arising sometimes from the workings of foreign policy, sometimes from the impetus caused by the application of some great discovery, and still oftener from the caprices of ever-fickle fashion. He who should know how to discern the coming change, so as to be enabled in time to turn his capital or his labour into more profitable channels, might boast of a degree of knowledge and foresight of which the present generation cannot entertain an idea. But though the rule is difficult of application, we do not mean to say that this is a reason why it should not be laid down. The working classes, and indeed all classes, ought to know the conditions on which their several interests depend.

The unhappy situation of young children in cotton factories, however skilfully or humanely conducted, is here well described, making us feel that the blessings of civilization are sometimes bought at too dear a price.

'The little girl repaired to the factory sighing at the thought of the long hours that must pass before she could sit down or breathe the fresh air again. She had been as willing a child at her work as could be till lately; but, since she had grown sickly, a sense of hardship had come over her, and she was seldom happy. She was very industrious, and disposed to be silent at her occupation; so that she was liked by her employers, and had nothing more to complain of than the necessary fatigue and disagreeableness of the work. She would not have minded it for a few hours of the day; but to be shut up all day, or else all night, without any time to nurse the baby or play with her companions, was too much for a little girl of eight years old. She had never been so sensible of this as since her renewed acquaintance with Hannah. This night, when the dust from the cotton made her cough,—when the smell and the heat brought on sickness and faintness, and the incessant whizzing and whirling of the wheels gave her the feeling of being in a dream, she remembered that a part of Hannah's business was to walk on broad roads or through green fields by her father's side, listening to the stories he amused her with, and to sit on a stile or under a tree to practise a new tune, or get a better dinner than Martha often saw.' . . . . 'It was a strange scene that the dawn shone upon. As the grey light from the east mingled with the flickering, yellow glare of the lamps, it gave a mottled dirty appearance to everything,—to the pale-faced children, to the unshaved overlooker, to the loaded atmosphere, and even to the produce of the wheels.

'When a bright sunbeam shone in through the window, thickened with the condensed breath of the work-people, and showed the oily steam rising through the heated room, the lamps were extinguished, to the great relief of those who found the place growing too like an oven to be much longer tolerable. The sunbeams rested now on the ceiling, and Martha knew that they must travel down to the floor and be turned full on her frame, and some way past it, before she could be released; but still it was a comfort that morning was come.'—pp. 64, 66.

It has been observed in a recent pamphlet,*

'Were it considered conducive to the public weal to demoralize the lower orders,—to promote the rapid increase of pauperism,—and to alienate the minds of the labouring population from every feeling of respect for the other classes of society and of attachment to the state, it is difficult to conceive that the wit of man could have devised a scheme more happily calculated for the attainment of the object than is afforded under the present administration of the poor-laws.'

The pernicious working and the evils arising out of this system are well and forcibly developed in Miss Martineau's tale of 'Cousin Marshall.' That the poor-rates often support the idle and profligate at the expense of the industrious and virtuous is here clearly shown; and though many may think the picture exaggerated—would that it were so!—yet few can dissent from the truth of its leading features. The bad effects of all other charity (according to the usual acceptation of the term) are not, perhaps, quite so clearly proved. Indiscriminate charity is, no doubt, most pernicious in its results; nor are we advocates for those establishments which offer a premium for vice, improvidence, or idleness; but we think the author would sweep away charitable institutions with too unsparing a hand. Those which relieve misery without in any way assisting to increase it,—those which foster the habit of self-dependence, and offer incentives to industry and frugality, must be beneficial. In the first class are dispensaries, which in this volume are disapproved of, without certainly any sufficient reason being advanced against them. It is stated in this tale that the number of applicants for relief to such an institution increased, and that in undue proportion to the general population of the place; but unless it can be shown that the people improvidently increase their numbers, or make themselves ill, because they can obtain advice and medicine gratis, it would be difficult to prove how the increasing usefulness of an institution can be made an objection to its continuance.

Without altogether agreeing with Paley in his opinions on charity and alms-giving, yet surely it must be conceded that it is essential to the character of a moral being to have his sympathy awakened and cultivated. It is a great defect in any system of political economy, that if its tendency is to repress and deaden this feeling. The mere accidents of birth and fortune are then looked upon as endowments which each person is to enjoy or to suffer according to his lot. Each is to struggle through life unassisted by his more fortunate neighbour. We are told that it is injuring the poor for the rich to bestow gratuitously any of their superfluous wealth: thus the heart is shut up from those feelings of our nature which are the purest and best, and it becomes callous to the sight of what is considered inevitable misery.

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* 'A Plan for Relieving the Pressure of the Poor-Rates,' &c.

> 'The small unproductive consumption, occasioned by the relief of sudden accidents and rare infirmities, is necessary, and may be justifiably provided for by charity, since such charity does not tend to the increase of numbers; but, with this exception, all arbitrary distribution of the necessaries of life is injurious to society, whether in the form of private alms-giving, public charitable institutions, or a legal pauper system.'—p. 130.

It is this doctrine, when issued without any reservation, which prevents so many from looking with an unprejudiced eye on the great truths of political economy. Wherefore, say they, should we be guided by a theory teaching a degree of iron-heartedness totally incompatible with those feelings of benevolence which should be encouraged as tending to individual virtue and general happiness? We know the mention of sympathy always excites the smile of some pseudo-philosophers, since 'Self-love is the prime mover of all our actions.' Let us grant the truth of this position, for, after all, the controversy is merely a dispute about terms. This self-love may, according to the secondary motives which guide us, be made a feeling of the most debasing or one of the very highest nature. The distinction between self-love and selfishness cannot be understood by the many,—the confounding of these terms leads to infinite mischief, causing the youth, who passes his life in the most degrading or frivolous self-indulgence, to imagine that he is answering the high purpose of his creation as worthily as he who, desirous of the well-being of others, devotes himself to the most enlightened and ennobling pursuits for the attainment of this object. Self-love actuates both; where, then, is the demerit or merit of choosing different paths for its gratification? This we know is mere sophistry, and may be easily disproved; but we likewise know that it is brought forward as an argument by those who would otherwise be shocked at the worse than useless,—at the unworthy manner in which they waste their time,—fulfilling no one duty of their existence, but following the immutable law of self-love. Any theory which leads to so pernicious a result bears with it sufficient evidence that there is some inaccuracy in the reasoning. The self-love, which is gratified by the exercise of our sympathies, should be clearly distinguished from that which is mere grovelling selfishness. Sympathy must not, however, be exercised to the prejudice of society; it is therefore requisite that those who can actively and efficiently bestow it, should have enlightened views on the subject, and be enabled satisfactorily to answer the question, 'What is charity?' We cannot believe that this virtue should *wholly* consist in enlightening the minds of the people—that no plan can be devised whereby the rich man may be able to assist his poorer neighbour, without being at the same time unjust or doing injury to others. The one class are as ignorant on this subject as the other, and require to the full as much enlightenment. The rich may be usually ranked in two divisions, a very small intermediate number remaining. Those who form one of these divisions are impatient at the misery of others, and feel it rather as an annoyance to themselves than as a grievance to those who are obliged to bear the burthen. They too readily adopt the maxims of persons who have considered the subject, and are satisfied with the convenient belief that it is wrong to assist the poor. While others, whose virtuous sympathies are strongly awakened, shuddering at this doctrine, run into the opposite extreme, and relieve with indiscriminate lavishness, palsying by their intended benefits the hand into which they wish to infuse vigour, and increasing, instead of lessening, the evil they so much deplore.

Miss Martineau inculcates rigidly the sternest doctrines of her science, that

> 'Charity must be directed to the enlightenment of the mind instead of to the relief of bodily wants.'—p. 132.

Again:—

> 'I think I dare undertake to prove to any rational being that national distress *cannot* be relieved by money, and that, consequently, individual distress cannot be so relieved without inflicting the same portion of distress elsewhere.'—p. 120.

Yet there is something throughout this lady's works demonstrative of the most exalted and enlightened charity, and their perusal brings with it a conviction that the principles advanced are not the offspring of coldness of feeling, or want of regard to the sufferings of others. The following passages, we think, are evidences of this.

> 'We must make the best of a vast amount of present misery, thankful that we see at length the error of having caused it. We must steadily refuse to increase it, and employ all the energies of thinking heads and benevolent hearts in preventing its recurrence, and shortening to the utmost its duration. Here is ample scope for all the tenderness of sensibility which moralists would encou-

rage, and for all the wisdom which can alone convert that tenderness into true charity. What should be our first step, brother?

'To ascertain clearly the problem which we are to solve. The grand question seems to me to be this—*how to reduce the number of the indigent?* which includes, of course, the question, How to prevent the poor becoming indigent?'—p. 39.

This is to be accomplished by 'increasing the fund on which labourers subsist, and proportioning their numbers to this fund.' One grand means proposed for promoting this end is, gradually to abolish all charitable institutions, which have not 'the enlightenment of the people for their object. Schools should be multiplied and improved, without any other limit than the number and capabilities of the people.' The enlightenment of the people, which seems the alpha and omega of many writers, is assuredly much to be desired. But how is it to be effected? Not certainly by the mere extension of schools, as they are at present conducted. Cousin Marshall, who is represented as acting with overflowing charity and inflexible integrity, and is depicted as a noble and lofty character, can neither read nor write, and has not been indebted to education for any of her virtues. But even though education were all-powerful—even though the enlightenment of the people were the only charity which the rich should bestow on the poor, yet this can only influence the condition of the rising generation, the *present* misery cannot be removed by educating the children. The evil *is here*—if it cannot be removed, how is it to be alleviated? It were worse than mockery to prove to the starving wretch that his fate is inevitable, that it is a necessary evil brought on by ill management; but that perhaps his grand-children may reap the benefit of the enlightened labours of those who are now working for the general good. Let them strenuously endeavour to prevent the continuance or recurrence of the evil; this is certainly the most important part of their duty—but at the same time let them not so entirely carry their thoughts forward—let them show us how to deal with the present misery. Those who are now bowed down by poverty will have the grave close over their sorrows, ere the remedies proposed can exercise the slightest influence in working a change—why then should these be consigned to irremediable want, while their richer neighbours are able and willing to remove a part of their distress? It is considered wrong to afford relief even to the most deserving, since, in giving to one, we only take from another. And if this be so, why are we not at liberty judiciously to assist those in whom we are more immediately interested, and whom we know to be deserving, instead of investing our superfluity in luxurious follies, even though in the manufacture of these articles others of the industrious poor would be occupied?

The object of the writer being to show the evil effects of the present system, Cousin Marshall's condition in old age is made cold and cheerless. From youth upwards she is seen toiling, not only for independence, but likewise for the pleasure of assisting others. She goes through a life of meritorious and unrelaxed exertion. She has affectionate children, and those whom she has succoured are disposed to be grateful. Yet she is represented as leading a solitary life, in a miserable room, obtaining a precarious subsistence, and wanting all the comforts which should soothe advanced age. This melancholy end is considered only a natural consequence of the present system; but whether it really is so or not, may be matter of dispute.

'Death came at last in time to save her from the dependence she dreaded, though not from the apprehension of it. In crossing her threshold one winter's day, with her apron full of sticks, she tripped and fell. She seemed to sustain no injury but the jar; but that was fatal.

'In answer to Mr. Burke's inquiries how she had passed her latter days; and in opposition to Ned's affectionate report of her, a neighbour observed, with a shake of the head, that she was awfully forsaken at times.

'It was the day before she died, sir, that she complained that the Almighty had forgotten her, and that she was tired of looking to be released.

'Ned brushed his hand across his eyes as he observed, that her neighbours were not capable of judging of such a woman as Cousin Marshall, and not worthy of what she let fall in her dark moments.

'My wife said at the time, however, replied the man, that it would be well if a judgment did not come upon her for such words; and sure enough, by the same hour the next day, she was dead, and not in a natural way either.

'* * * I hope,' said Mr. Burke, 'that we may as reasonably say, that your cousin lived too early as that she lived too late. The time will come, trust me, when there will be an end of the system under which she has suffered. It cannot always be, that the law will snatch the bread from the industrious to give it to the idle, and turn labour from its natural channel and defraud it of its due reward, and authorize the selfish and dissolute to mock at those who prize independence, and who bind themselves to self-denial that they may practise charity. The time will come, depend upon it, when the nation will effectually take to heart such injustice as this. There is much to undo, much to rectify, before the labours of the poor in their prime shall secure to them a serene old age; but the time will come, though by that day yonder grave may be level with the turf beside it, and there may be none to remember or speak of Cousin Marshall.'—pp. 128, 129.

This tale offers, upon the whole, a distressing and revolting picture of the lower orders, and the reader closes the book with the impression, that the pauper system is leading us headlong into ruin. That it is an *enormous* evil, *increasing* every ill it was intended to palliate, perhaps some may deny—that it calls loudly for revision is very generally admitted; but happily the evil has not increased in so frightful a degree as would appear from this little tale. It is found from parliamentary documents, that the sum raised for the relief of the poor in England, taking into account the increased amount of population, is virtually less than it was a few years ago; while the assertion as to 'the increase of sickness and mortality,' which accompanies the augmentation of the poor-rate, is at variance with the bills of mortality, which show that a greater proportion of persons reach to an advanced age than formerly. There is, indeed, distress enough around us—may we hope that it is not quite so heart-rending and desperate as is here represented, though sufficiently urgent for 'our wise men to start the old question, and the nation to gather round them to be taught anew—"*What is charity?*"'

The story of Homes Abroad is an argument in favour of emigration. Here at length a glimmer of hope is let in upon us; the authoress thinks that a well-regulated system of emigration, conducted on judicious principles, is the only immediate remedy for those evils under which the poor at present labour. The arguments in support of this measure are set forth in a conversation between the village pastor, and a young man of property in the neighbourhood, whose head and heart are filled with benevolent schemes. They are conversing concerning a family who are about to emigrate, and in answer to the question 'from what are they to be saved?' Mr. Fellowes exclaims:—

'"From what! from the manifold woes of the emigrant. Is it no evil to leave the country, the kindred, and the father's house? Is it no evil to be severed from old connexions, and wrenched from all that has been beloved from birth? Is it no evil to be set down in a wilderness, where climate, soil, the habits of the people, where there are any, and the solitude, where there are not, are all uncongenial, and whatever happens is new and strange? Is it no evil to be banished?"

'"All these are great evils I grant; but from which of them are the Castles likely to suffer so much as by remaining here? Their country affords no kindly home for them. They will be disgraced in the eyes of their kindred by becoming a public burden, and their father's house long ago passed into hands better able to keep it up than theirs. They leave little behind that they love; for want has chilled their affections towards their country, and hardship is fast breeding hatred to the powers which have not hitherto succeeded in securing the happiness of the people. As for the rest, they are going to a fine climate, a fertile soil, and among inhabitants who speak their own language, and are under the same government with themselves. While they have plenty and independence before them, and leave only want and woe behind, I cannot think there is any cruelty in assisting them to go whither they wish."

'"But, sir, you are assuming that they must prosper abroad and be destitute at home, whereas, I assert, that neither the one nor the other need be the case. Look at the Swan River settlement! There was no end of the praise we heard of the climate, and the soil, and the facilities of every kind; and yet where was there ever a more complete failure?"

'"Through these very facilities the failure happened," replied Mr. Jackson. "Land was so cheap, and required so little capital to be laid out on it at first, that every labourer chose to have land, instead of letting his labour to capitalists. The consequence was, that capitalists could do nothing for want of labourers; and by the time their goods were rotted on the beach, and their cattle had strayed or died for want of proper care, the provisions they took out with them were consumed; the new crops had not come up, and all were reduced to equal distress. It was because all would be capitalists at first, that all became labourers, and very poor labourers at last. This need not be the case again; and, in fact, the Castles hire themselves by contract to capitalists long settled in the parts they are going to. And now, tell me, why it need not be that these people should be exposed to want and woe at home?"

'"Simply because they might be colonized here instead of abroad. I am sure we have waste land enough and to spare for all our population."

'"As to space undoubtedly; but what say you to its quality? Why is it still waste, in the midst of a hungry population, if it is worth being tilled?"

'"Let us try whether it is not, that is all I ask. Send the Castles and twenty other families to me, and let us see whether corn will not come up upon well-dug ground as it has ever done till now. Remember that the condition of land varies under the influences of nature, and that soil once barren need not remain barren for ever. Nature works more slowly, it is true, but not less surely than man in preparing the waste for his support; and there is always a point of time, sooner or later, when we may take the work out of her hands and feed upon the fruits of her ministrations. Wherever there are furrows, wherever there are mounds, there is a growth of fertile soil. Particles of sand are brought by the winds to mix with decaying herbage. Minute seeds of plants, and the decomposed elements of vegetable substances, float in the atmosphere, are arrested by the first elevation they come in contact with, and settle down to enrich the land. The vegetation which springs up attracts the moisture of the air, and thus is fertility again promoted. It spreads and spreads till a desert becomes a field, or in a condition to be made one. Oh! you may trust to nature to provide for man!"

'"I question nothing of what you have said," replied Mr. Jackson.

“ On the contrary, when I speak of Providence I use as arguments whatever processes of co-operation and amelioration we can distinguish among the workings of nature, from the counteracting forces by which the planets are retained in their orbits, to the method by which the crevice of the rock exchanges in due time its carpet of moss for a crest of branching oaks. But nature is slow in her workings; and since the life of man is short, his business is to work with her, not to wait for her. Every acre of ground may, in course of ages, become capable of tillage; but our business meanwhile is to place our hungry brethren where nature's work is forwardest. Among the many grades of fertility prepared by her, it is our wisdom to choose the highest. This is what I preach as the truest gratitude to Providence.” ’—p. 19.

It is well shown in this volume that home colonization is a visionary scheme, which must end in disappointment. Some practical results obtained from parliamentary papers fully corroborate the author's views on the subject, and make the actual fact still more unfavourable than she has represented it*. Emigration then is the *more* certain relief, and assuming that there is actually a surplus of *industrious* population, without looking at the question in any other point of view, it appears that this must be the most effectual and best remedy for taking off the redundancy of labour. It is, however, to be feared, that emigration does not yield that unmixed good to the mother country which is here supposed. Capital must be abstracted as well as labour, or otherwise the colony will offer no demand for the latter. This capital, it is true, will usually with good management yield larger returns in a new

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* The following is a statement of the outgoings and income of ten acres of land, cultivated by spade husbandry by the surplus labourers of the parish of Barcombe (Sussex), from Lady Day 1829 to Lady Day 1830, taken from the appendix to the Report of the Committee of the Lords in 1830-31, on the state of the Poor Laws.

EXPENSE.				£.	s.	d.
Labour in cultivating ten acres of land, including the labour employed in getting up the crops by the surplus labourers of the parish. The work was mostly done by the day at from 1*s*. 3*d*. to 1*s*. 6*d*. per day, or at 4*s*. per pole				72	7	6
Expense of seed purchased				5	7	6
Expense of manure and carriage of ditto				40	4	0
Sundry other expenses attending the getting in and disposing of the crops				8	16	10
				126	15	10
PRODUCE.	£.	s.	d.			
Potatoes sold at from 1*s*. 3*d*. to 1*s* 6*d*. per bushel . .	17	12	5			
Ditto now in hand at 1*s*. 3*d*.	8	8	6			
Other crops (beans)	41	12	6			
			Total produce	97	13	5
Loss besides the rent of the land				29	2	5

In the two preceding years, in which potatoes only were raised, the loss exceeded 60*l*. per annum, exclusive of rent.

than in an old country, though not always so at the commencement; and, therefore, under such circumstances, the ratio of population to capital may be greater than in the mother country without causing inconvenience, since a greater number of hands may be employed with a given capital, and this will be more profitably invested than where excessive competition allows but a small return for the outlay. Emigration is therefore unquestionably the happiest course for the small capitalist, who carries prudence and energy to the undertaking, as he thereby obtains independence for himself, and is enabled to bequeath an inheritance to his descendants; while to the industrious labourer success seems likewise more than probable. Under the most favourable circumstances, however, colonization is *partly* and *unavoidably* a temporary retrogression in civilization for those going out, who are not generally among the most enlightened and refined of society. A great proportion of emigrants are but indifferently educated; they carry with them to the new country many prejudices, much ignorance, and little knowledge, especially of the real nature of the social system. In countries that are beginning to be peopled, where population is necessarily very thin, and ready communication is impracticable, education is a physical and moral impossibility; consequently the children will be more ignorant than their parents, and the evil may go on in many remote districts to such an extent as to be very difficult of remedy. The want of means for instructing the rising generation, we consider to be a very serious objection, which can scarcely be obviated unless the mother country provide and pay for schoolmasters to perambulate the districts; keeping themselves stationary for five or six months in a place, according to the number of scholars. We never yet read anything which gave a fair view of the real difficulties which an emigrant must encounter, except in the narratives of those who have had personal experience. And such people are almost unanimously of opinion that there is no country in the world capable of receiving with advantage to the *persons sent*, so great an accession of new-comers at once, as the supporters of emigration on a large scale would wish us to send out.

It is a matter of doubt whether the necessary departure of capital with the overplus population will leave the country from which it is taken more flourishing, than if the capital and the industry had remained at home. Besides it is only the industrious and hard-working part of the population, who are induced to seek by years of toil that independence in a foreign country, which their own native soil refuses to them. It is then to be apprehended, under the present baneful system of poor-laws, that, by a partial and unorganized emigration, this country will lose some of the most valuable of her working class, and that their places will be quickly filled up by an increase of the indigent: while we send abroad the productive labourer, we shall be called upon to feed the unprofitable consumer—thus capital will be still more drawn aside from advantageous employment, and the character of the lower orders will become still more deteriorated; industry and capital will depart, while idleness and pauperism will remain. If, however, the poor-laws were modified or entirely abolished,—if the indigent no longer could consider it as their right to receive a maintenance, and society were brought to a more healthy state, then emigration, judiciously conducted, might perhaps work with beneficial and lasting effect. Nor would it be necessary to pursue this measure on a scale so extended, as the general distress seems to require. It can be readily proved, that a small overplus of labour reduces its value in the market, in a much greater ratio than that of the supply to the demand, creating a fall of wages, and consequent distress among the whole, very disproportionate to the cause.

Miss Martineau endeavours to show the advantages of transferring the redundant population of Ireland to Van Diemen's Land; and although we believe that the consideration of the effects of emigration involves a very complicated question, which perhaps experiment* alone can satisfactorily

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* One experiment cannot of course offer sufficient evidence, where circumstances differ in almost every case, and where so many considerations must be taken into the account. The following statement presents a very favourable result.

The parish of Benenden, in the Weald of Kent, was burthened with a number of persons who could not obtain employment, from thirty to eighty labourers being out of work during the autumn and winter. Emigration to America was determined on. Mr. Hodges furnished the requisite money at 4 per cent. interest, and was repaid by the parish at 1*s.* per week for each person sent out.

Year ending Lady-Day	Number of Persons who Emigrated.			Average cost per head.			Total amount of Expenses.			Sums repaid on account to liquidate the debt.			Annual Expenditure, including Emigration Expenses.			Annual Expenditure, exclusive of Emigration Expenses.		
	Mn.	Wo.	Ch	£.	*s.*	*d.*	£.	*s.*	*d.*	£.	*s.*	*d.*	£.	*s.*	*d.*	£.	*s.*	*d.*
1825	....	....	...	...	...	...	...	...	...	...	...	...	2975	19	6	...	...	...
1826	....	....	...	...	...	...	...	...	...	...	...	...	2962	5	8	...	...	...
1827	29	10	19	9	4	5¼	531	19	10	85	3	6	2300	7	5	2215	3	11
1828	25	22	40	7	2	1	621	17	4	212	6	6	2497	15	9	2285	9	3
1829	....	....	...	...	...	...	...	...	...	317	2	0	2325	12	11	2008	10	11
1830	2	2	0	10	1	9¼	40	7	1	251	11	0	2184	11	3	1933	0	3
	56	34	59				1197	4	3	866	3	0						
	Total number of persons ... 119																	

The

answer, we think that readers in general will be liable to be somewhat dazzled by the following reasoning.

'Ireland and Van Diemen's Land are islands of about the same size. They are each favoured by nature in an unusual degree, having all the requisites of fertility, variety, and beauty, which can fit them to be the abodes of a thriving and happy population. The arable lands and pastures of both are excellent. The one has fisheries of salmon, herring, and cod; the other of whales and seals for export, and of a large variety of fish for home consumption. Both have fine natural harbours, ridges of protecting mountains, stores of mineral treasure, inland lakes, and fresh springs, wherever man may incline to fix his abode. Both have, with all these advantages, their natural hardships and social troubles.

'The natural hardships of each might be almost entirely removed by a well-conducted reciprocity of assistance. Ireland has a population of 8,000,000; Van Diemen's Land of only 25,000. In Ireland multitudes of half-starved wretches pine in idleness, and many die by the way-side of that wasting of limb, and heart, and life, which is the form in which poverty perpetrates murder. In Van Diemen's Land, the labourer is liable to be worn out by toil, and fretted by seeing half his produce rotting on the ground, or wastefully bestowed on swine; while articles which he has always considered almost as necessary as food, cannot by any means be procured. With him abundance is not wealth, and plenty brings not the happiness for which he looked. If the wide sea did not lie between, he would beckon to a dozen Irishmen to come and nourish themselves with his superfluity, while he gathers about him the comforts which spring out of their industry, and solaces himself with a due proportion of that repose, without a certain share of which the best ends of life cannot be attained. Why should not a bridge be thrown across this wide sea, with the capital which is

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The assessed annual rental of the parish is 3200*l*.
The population in the year 1801 was 1300
1811 — 1322
1821 — 1746
1831 — 1663

During a great part of the winter of 1825-6, there were from seventy to ninety able-bodied men on the parish books for want of employ. Since fifty-six of them have emigrated, it is a rare thing to have any out of work, except in severe weather, which is a convincing proof that ten surplus hands will generally create fifteen.

Nearly the whole labouring population volunteered instantly, so that it appeared practical and easy to comprehend in the number of emigrants every labourer of indifferent character in the parish. To this proposal Mr Hodges instantly and decidedly objected, observing, that if it were to be a benefit to the men, the good man had a better right to it than the bad character. It was supposed, that if the number of the workmen in the parish were reduced down to such an amount as to balance the demand and supply, those called bad characters, by having plenty of work, would become as good as any of the others; and it is said this desirable effect has really taken place.

Taken from the evidence of Mr. Hodges, M.P. for Kent, before a committee of the Lords on the state of the Poor Laws in December 1830.

now unproductively expended on the maintenance of these paupers? Why should not the charity which *cannot* in Ireland give subsistence to one without taking it from another, be employed in a way which gives support to many to the benefit of many more? Whatever funds are judiciously employed on emigration, are used as if to bring to a junction with the overpeopled country a rich region, into which a hungry multitude may be poured, to the relief of the old, and the great advantage of the new land. If the wealthy among the inhabitants of the old country would gladly, if they could, call up such a new region, drest in fertility from the surrounding sea, why do they delay effecting what is to their purpose the same thing? Since they cannot move the land to their poor, why do they not agree to devote what they now give in baneful charity to removing their poor to the new land? Till such a general agreement is arrived at, why do not individuals thus apply their charity, knowing that thus they not only relieve for a time, but establish for life; that they not only assist the immediate objects of their bounty, but provide for their descendants of many generations? The rich should choose for their almoners the agents of emigration. Those who have little to give, should unite their resources to send abroad a few of the young labourers of both sexes, who are eager to go. Those who have no money to give, should bestow their services in spreading the knowledge of the facts how poor-laws aggravate, and emigration alleviates, if it does not remove pauperism.'—p. 75.

The difficulties to be overcome by the emigrant are, however, fairly stated, and the land of promise is not made one of perpetual sunshine. Some of the evils, more particularly belonging to Australia, are the attacks of the bush-rangers and the natives:—

'During the absence of her brother, Ellen heard enough of the evils inflicted by runaway convicts to alarm a stouter heart than any young girl, devotedly attached to her lover, ever had; and, to add to her uneasiness, her father once more became gloomy, and poor little Susan clung to her side wherever she went. Harry left his work twenty times a day to tell her that all was quiet, and bid her not be alarmed. During the day she followed his advice pretty well; but, in the evening, so many tales of horror went round, that, though she did not believe the half of them, her confidence was shaken, and she went to bed shuddering to think of what might have happened before morning.

'The bush-rangers seemed to be less dreaded by the settlers than the natives. The bush-rangers came down in a troop, carried off what they wanted, occasionally shooting a man or two during the process, and then went completely away. The warfare of the natives was much more horrible, their movements being stealthy, their revenge insatiable, their cruelty revolting. They would hover about for days or weeks before committing an outrage, planning the most wicked ways of proceeding, and seizing the most defenceless moment for pouncing on their victims. Castle asked aloud, what Ellen inquired in her heart, why this was not told them before they came, and what there was in wealth which would compensate for such alarms as they were now suffering under?'—p. 89.

The evil effects of the present system of transporting criminals are here forcibly put, showing that those who have the sentence of banishment awarded to them as a punishment are much better off, and may much sooner work their way to independence than the industrious labourer who is fitted out with money advanced by the parish, and for the repayment of which loan he is expected to send home the first fruits of his labour.

The merriment and hardened deportment of the criminals about to depart form a striking contrast with the despondency and reluctance with which the *voluntary* exile seeks a new home. The dissatisfied and indignant feeling excited at the success of the convict, who soon becomes master of the property on which his father and brother are working, is as natural as it is just.

It is well observed;—

> 'Our convict arrangements tend to the further corruption of the offender by letting him experience a great improvement in his condition as a direct consequence of his crimes.
>
> 'The junction of penal with voluntary emigration tends equally to disappoint the purposes of the one and to extinguish the benefits of the other; since convict labourers find themselves in a state of privilege in a region where their labour procures them large rewards, and new settlers find their community deeply injured by the vice and disease consequent on the introduction of a convict population.'—p. 128.

Young readers cannot perhaps receive their first lessons in political economy more advantageously than under so judicious and pleasing a guide as Miss Martineau. It is, in our opinion, however, somewhat objectionable, that the nature of the subject of this and the preceding tale will introduce them to scenes and conversations of reckless vice and hardened depravity, which, although the endeavour may be vain, we should still strive to conceal from them until they arrive at maturer age and judgment. These scenes may perhaps be necessary to furnish strong examples of what is sought to be illustrated. We cannot but regret, however, that the author should have deemed it necessary for the developement of her principles sometimes to descend into revolting particulars, and detail conversations which, perhaps, needlessly display some degree of vulgarity and coarseness of expression. These objections are confined to the two latter tales, which we would recommend, therefore, should not, without some reservation, be put into the hands of very young readers.

SOCIETY FOR THE DIFFUSION OF USEFUL KNOWLEDGE.

The proceedings of the Society for the Diffusion of Useful Knowledge are so essentially connected with the improvement of popular education, that we should very imperfectly perform our duty, if we were to abstain from occasionally noticing their labours. As this Journal forms one branch of the Society's operations, it may be considered by some that our remarks cannot be regarded as perfectly impartial. We shall endeavour to obviate this objection by taking only the most general view of what the Society intends, and what it has accomplished. A plain statement of facts will be sufficient to correct some mistakes, as to its acts and its intentions, which have arisen partly from want of knowledge, and partly from misrepresentation.

The Annual Report of the Committee, dated 30th June, 1832, now before us, will furnish us with the materials for our remarks. We here learn that 'the whole sum derived by the committee from life and annual subscriptions, from the 1st of November, 1826, (the date of the formation of the society) to the 1st of January, 1832, has been 1528*l.*' Dividing this sum by the period of five years, we find that the average annual revenue derived from subscriptions has been 300*l.* With the sum of 300*l.* per annum at its disposal, the Society, according to some statements, has been able to carry on, what is termed, a great monopoly—to undersell the individual publisher—to render the publication of new books a hopeless speculation—and to depreciate the labours of all literary men but the few engaged by the society. These, indeed, are great evils to be accomplished by such small means; but if we look farther into the report, we shall find that even this little fund cannot be thus applied without some abatement. 'The average amount of yearly subscriptions has been 125*l.*, after deducting the expenses of collection, and the price of the treatises delivered to subscribers.' But even this amount is falling off—' these annual subscriptions have gradually diminished.' In the mean time the society is steadily enlarging the circle of its operations; is supporting the permanent expenses of its establishment, which, although upon a very moderate scale, amount to 800*l.* per annum; and is investing a large amount of capital in future undertakings. How is this to be explained? Simply thus. The society does not depend upon subscriptions at all. Those subscriptions were necessary when its success was a matter of experiment; but the majority of the publications of the society, cheap as they are, afford a profit, partly to the society, and partly to its publishers. Every new work of the society is a commercial speculation, involving a large expenditure of capital and considerable risk. The only peculiar advantage which the society possesses, and which we shall endeavour to explain in detail, is this—that it has calculated upon a much larger number of readers and purchasers of books, than was ever before assumed in any estimate upon which the current price of books has been fixed; and that thus, having established a new standard for the market value of books, by speculating upon a large demand instead of a small one, it has necessarily created a broad distinction between the price of books for the many and for the few, the real nature of which distinction the parties interested in the production of books for the few have attempted to conceal. It is these parties who have set on foot the cry of 'monopoly,' and have endeavoured to persuade the public that the society enters into unfair competition by the power of a large subscription fund; whilst in truth the net proceeds of its subscriptions, according to the treasurer's account for 1831, about cover the expenses of the item 'postage and sundries.'

It must be evident from this statement, which we have put in the front of our remarks, that the resources of the society must be sought for in the extensive circulation of its works. This extensive circulation could not have existed, and could not exist, except under two conditions,—first, that the works should be cheap; secondly, that they should be adapted to the wants of their purchasers. These conditions are the very reverse of those which are essential to the success of a monopoly. The object of the society was to meet the new demand for knowledge, which had arisen out of the elementary education of the people; the object of a monopoly of literature would have been (we may not be far from the truth when we say, it *was*) to keep the market of knowledge understocked: the object of the society was to sell its commodities at the price adapted to an extensive market; the object of a monopoly would have been to establish a high rate of profit determined by the principle of seeking only a narrow market: the object of the society was to produce a good article, being assured that a large body of consumers creates a fund for the encouragement of labour much more certain and efficient than a small body; the object of a monopoly would have been to avoid the expense necessary for the production of excellence, rendering books, "as every thing that is monopolized must be, uniform and obstinate in mistake and error, for want of the necessary rivalry."*

Contrary, therefore, to all the conditions which determine a monopoly, the society has laboured, first, to supply effectually the demand for knowledge; secondly, to supply that demand at the cheapest rate; and thirdly, to break down the distinctions between knowledge for the few and knowledge for the many, by exemplifying, to the best of its power, that the principles of excellence are common to both, knowing that solid and accurate information, when conveyed in a simple and intelligible style, will be as much prized by the poor man as by the rich.

Without attempting any minute criticism, which would be obviously out of place here, we shall endeavour to take a rapid view of what the society has done to supply the demand for knowledge; and to inquire how far it has succeeded in accomplishing that object cheaply and well.

The series of works now published by the society are ten in number, *viz.*—Library of Useful Knowledge, Library of Entertaining Knowledge, Farmer's Series of the Library of Useful Knowledge, British Almanac, Companion to the Almanac, Journal of Education, Maps, Portraits, Working-Man's Companion, Penny Magazine. In addition to these a Penny Cyclopædia will commence with the new year.

1. Before the existence of the *Library of Useful Knowledge*, it would have been difficult to point out any Treatises on particular branches of science comprehensive enough to satisfy the inquiries of the ordinary student, and yet not so elaborate as to deter him from the attempt to master the elements of the knowledge which he sought. At the same time it was still more difficult to find any such *separate* Treatises which should contain all the modern discoveries, and should be trustworthy both for what was old and what was new in their contents. This want has been supplied, more or less, by the first series which the society undertook. Some of the subjects selected may have been necessarily dry—the mode of treating them may not have been the most popular;—but the Library of Useful Knowledge, in its Treatises on mathematical and physical science, offers what can be found in no other form in any language,—a means by which, at the expense of a single sixpence in some cases, or a shilling or a few shillings in others, a diligent student may obtain a guide in his researches on particular subjects of philosophical inquiry, upon whose authority he may rely, because that authority will lead him forward to other authorities, showing him the common

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* Erskine's Speech on the case of Thomas Carnan.

sources of knowledge which are open alike to the master and the pupil. The historical and biographical treatises are essentially composed upon the same principle of condensation and completeness.

2. Before the *Library of Entertaining Knowledge* was in course of publication, there were few books to be found in which amusement was combined with real information. Such books were, for the most part, upon scattered and incidental subjects: they did not attempt to comprehend any large branches of knowledge, rendering them attractive and familiar by adopting a natural rather than a formal arrangement, and reasoning from the object to the theory or principle, instead of from the theory or principle to the object. This plan has been pursued in the second series of the society, in Natural History, Antiquities, History, and Biography; and thus, whilst no fact has been stated incorrectly (as far as due diligence could accomplish this desirable end), the reader for mere amusement has been enabled gradually to become acquainted with many matters of great interest and importance.

3. The *Farmers' Series* of the Library of Useful Knowledge is, as its name imports, of a decidedly popular character. When it is considered, on the one hand, how much of the capital of the country is embarked in agricultural operations, and, on the other, how little knowledge, except what is traditionary, has been engaged in the direction of that capital, it is surely a highly useful and important task to place the means of acquiring sound professional information, in a cheap and condensed form, within the reach of the British farmer. A volume has been published on the Horse, and another on Cattle is in progress, besides some select Farm Reports, and a Treatise on Planting. A general System of Husbandry is also in preparation. There can be no doubt that such publications will have a decided influence on the character of the agriculturist; nor will that influence be felt only in the wider ranges of the knowledge which he brings to his own occupation: for, in learning something of physiology and of chemistry, (without an acquaintance with which it is impossible to understand the laws of animal and vegetable life, the subjects most interesting to the farmer,) his thinking powers in general will be strengthened, and he will gradually know how to cast aside the prejudices, both in science and morals, which have crept into the mind of the cultivator, for want of that rapid communication of ideas which impels the inhabitants of towns more forward in the course of improvement.

4. The *British Almanac* was the first publication of the Society which completely proved that the popular mind was prepared to receive useful and rational information in the place of vain delusions. For a century and a half, the two Universities and the Stationers' Company held the monopoly of almanacs, by letters patent of James I. This was a *real* monopoly, as is the monopoly of printing Bibles and Acts of Parliament at the present day. No one but the privileged corporations could then print or publish an almanac, as no one but the two universities and the king's printer can now print and publish a Bible. During the period in which the monopoly of almanacs was upheld, it would be difficult to find any where so much ignorance, profligacy, and imposture, as was condensed into some of these publications. The monopoly was overthrown, in the courts of law, about 1779; and the parties claiming the patent-right applied to parliament for an act to confirm it. The bill was introduced by the ministers of the day; but Erskine, then first coming into repute, appeared at the bar of the House of Commons to oppose it, and the monopoly was destroyed for ever by the rejection of the bill. The Stationers' Company, however, obtained almost an exclusive sale of almanacs, by buying up every rival publication undertaken by individuals. In point of fact, the heavy tax, and the rooted prejudices of the people in favour of the superstition of the astrological almanacs, prevented any successful competition. For fifty years, even after the destruction of the monopoly, the Stationers' Company still continued to offer, and the public to purchase, the same annual amount of absurdity. On a sudden, in 1827, the British Almanac of the Society was published. For the first time, in the memory of man, an almanac, at once rational and popular, was produced; and from that hour the empire of astrology was at an end.

In 1828, Poor Robin, the indecent almanac, was discontinued — Season on the Seasons, one of the astrological writers, also gave up the ghost—Francis Moore retreated from blasphemy into stupidity—and the Stationers' Company, in imitation of the first powerful rival they had ever encountered, applied themselves to produce other rational and useful almanacs. Francis Moore still limps onward to its fate, being kept alive through the force of habit in its purchasers. There was a time when its compiler, no doubt,

> 'Believed the magic wonders which he sung.'

But the *prestige* is gone. The Stationers' Company themselves renounce the astrology. It is to be regretted that they do not print the renunciation upon the book itself, but confine it to the wrapper of their very useful 'Englishman's Almanac.' This is the way in which, in 1832, they speak of their once mighty prophet:—

'Moore's Almanac. This has been, for nearly two hundred years, the most popular almanac published in England. Its accuracy in exhibiting the risings, &c. of the sun, moon, planets, &c. has always been extolled. Besides which, it contains a variety of most useful information. The astrological part of this Almanac being intended merely for amusement—(for who but must be entertained at the odd coincidences between some of its predictions and certain events?)—nothing can be more contemptible than the suggestion, however often repeated, that the work tends to sustain the credit of a vain and absurd science.'

Surely such a confession from the manufacturers of the most profitable absurdity that ever prevailed is an evidence that the Society for the Diffusion of Useful Knowledge has not laboured in vain.

5. The *Companion to the Almanac* is the only popular book of annual reference on facts of chronology, statistics, and legislature, which this country produces. It is much fuller than the French Annuaire, or the Almanac de Gotha. The volume just ready for 1833, is the sixth of the series. A similar publication has been established in the United States, and we are glad to learn that it is as successful as the original work.

6. Of the *Journal of Education* it is not necessary that we should say much. The Society, as it appears to us, has two duties to perform. The one, and the principal, is to publish works adapted to the instruction of the great body of the people, at the very cheapest rates at which they can be produced. These works, from their extensive circulation, cheap as they are, ought to produce a profit. On the other hand, there are works of a more limited range, which are not calculated to be read by a very large number of purchasers, but may still be highly useful to those who possess the power and inclination to promote the diffusion of knowledge. Such a publication this Journal is intended to be. It could not be undertaken by a publisher on a mere principle of commercial profit: nor would it be so useful under a publisher's control. The readers of this work, under the superintendence of a Society that has no individual interests to promote, may be assured that, if its conductors be mistaken in their opinion of particular books of instruction, they are at least sincere. The body of facts on the subject of education, which are here collected, will be of great importance in any attempt to improve our scholastic institutions: and as the spirit in which the Journal is con-

ducted never loses sight of the necessity for carrying forward the general instruction of the people till it shall become universal, it may not be improperly assumed that it gives some impulse towards the completion of a truly national system of education, without which this land can never fully attain the happiness and prosperity of which it has so many elements.

7. The *Maps* of the Society have been executed in a style that had been previously considered as necessarily involving a large price for the copies sold. The price of each number of the Society's Maps (of which twenty-eight have been published) is one shilling, each number containing two maps: each map is now sold separately also, at sixpence. How is it that the Society can afford to take pains with the preparation of these maps, engrave and print them in a good style, and sell them at a third, or perhaps a.fourth, of the usual cost? Simply by assuming that ten thousand will be sold instead of one thousand, as the calculation would formerly have been. The principle upon which this calculation is founded is, that ten thousand persons wish and can afford to buy maps for sixpence a-piece, in the place of the one thousand who formerly bought an Atlas, costing five or six guineas.

8 Upon the same principle have the *Portraits* of the Society been undertaken. It has been assumed that eight or ten thousand persons, possessing a rational desire to become familiar with the faces of the great masters of science, art, and literature, would bestow half-a-crown monthly upon a work which should contain three portraits of distinguished men, engraved in the best style of art, with short biographies. This experiment has also been successful. The Gallery of Portraits has nothing exclusive, and nothing temporary to recommend it. It selects men, who are 'familiar in our mouths as household words,' to give spirited engravings of them from undoubted originals. It leaves to other works the names which derive their principal lustre from their rank, or their passing importance. If the Society can spread a taste for art, while it keeps up that spirit of rational curiosity upon which the general love of portraits of great men is founded, it will have accomplished a double usefulness.

9. Many of the objectors to the Society have been wont to say,—you give the people mathematics, and pretty books of natural history, and treatises on farming, and maps, and fine portraits; but where is your moral and political knowledge? It would occupy too much space at present to enter into the controversy, whether the best mode to fit the people for sound political knowledge is not that of strengthening their

minds and refining their tastes upon general subjects of human inquiry. The Society has not fallen into the mistake either of believing that political knowledge is all in all, or, on the other hand, that political knowledge is dangerous to be taught, except by allusion and inference. The Society was first in the attempt to teach political economy to the people. Two of the volumes of the series called the *Working Man's Companion* have been expressly addressed to the artizan and the labourer; and their large sale has shown that the understandings of this most important class are not shut to the proper reception of the principles of political economy.

10. We have thus hastily run through all the works of the Society already published, with the exception of one,—the most popular, and, in many respects, the most important—the *Penny Magazine.* We had intended to have gone somewhat into detail as to the inferences to be drawn from the success of that work; but it is unnecessary to do so here, as the points, which we should have noticed, are recapitulated in the Preface to the first volume of that Magazine, contained in the Supplement for December. A paragraph or two from this Preface will not be out of place here:—

> 'It was considered by Edmund Burke, about forty years ago, that there were eighty thousand *readers* in this country. In the present year it has been shown, by the sale of the "Penny Magazine," that there are two hundred thousand *purchasers* of one periodical work. It may be fairly calculated that the number of readers of that single work amounts to a million.
>
> 'If this incontestable evidence of the spread of the ability to read be most satisfactory, it is still more satisfactory to consider the species of reading which has had such an extensive and increasing popularity. In this work there has never been a single sentence that could inflame a vicious appetite; and not a paragraph that could minister to prejudices and superstitions which a few years since were common. There have been no excitements for the lovers of the marvellous—no tattle or abuse for the gratification of a diseased taste for personality—and, above all, no party politics. The subjects which have uniformly been treated have been of the broadest and simplest character. Striking points of Natural History—Accounts of the great works of Art in Sculpture and Painting—Descriptions of such Antiquities as possess historical interest—Personal Narratives of Travellers—Biographies of Men who have had a permanent influence on the condition of the world—Elementary Principles of Language and Numbers—established facts in Statistics and Political Economy—these have supplied the materials for exciting the curiosity of a million of readers. This consideration furnishes the most convincing answer to the few (if any there now remain) who assert that general education is an evil. The people will not abuse the

power they have acquired to read, and therefore to think. Let them be addressed in the spirit of sincerity and respect, and they will prove that they are fully entitled to the praise which Milton bestowed upon their forefathers, as "a nation not slow and dull, but of a quick, ingenious, and piercing spirit, acute to invent, subtile and sinewy to discourse, not beneath the reach of any point the highest that human capacity can soar to." '

This is certainly a satisfactory view of the tendencies of the popular mind, and one which is highly encouraging to the friends of education.

There is another paragraph in this Preface, which bears upon one of the common mistakes regarding the society:—

' Some people have foolishly said that the "Penny Magazine" is a monopoly. There were formerly a great many monopolies of literature in this country;—that is, certain privileges were granted by the government to particular individuals, with the intent of *diminishing* the circulation of books by keeping up the price. Then the government was afraid that the people would learn to think. The object of those concerned in the "Penny Magazine" is, contrary to the spirit of a monopoly, to circulate as many copies as they can, as cheaply as they can. This work has no exclusive privileges, and can have no exclusive privileges. *It stands upon the commercial principle alone;* and if its sale did not pay its expenses, with a profit to all concerned in it (except to the individual members of the society who give it the benefit of their superintendence), it would not stand at all. The Society has no funds to assist the "Penny Magazine;" for its subscriptions are scarcely sufficient to defray the rent of the chambers in which it holds its meetings. But the "Penny Magazine" contributes materially to the funds of the Society, which funds are ready to be devoted to new undertakings, where success may not be so assured. The public, who buy the "Penny Magazine" to the extent of two hundred thousand, are its only pecuniary supporters.'

We have already adverted to the commercial principle, through the adherence to which many of the publications of the Society are enabled to be sold at a rate of such extreme cheapness, as to produce some apparent complaint on the part of those whose business is with books addressed to the few instead of the many. The publication of a *Penny Cyclopædia* is perhaps likely to excite this feeling still more. In the prospectus of that work occur the following passages:—

' By calculating the possible demand for such works (the Penny Magazine and Penny Cyclopædia), upon a principle which assumes the number of purchasers to be thousands instead of tens, there is no difficulty in commanding the best talent both of writers and of artists which the country affords, and yet preserving the condition of extreme cheapness.'

Again :—

'It is intended to re-cast the whole circle of knowledge, by engaging men of eminence in their respective walks to prepare original articles, to be undertaken with the especial consideration that a very much larger body of readers is about to be addressed than were ever before regarded as the purchasers of a Cyclopædia.'

A publication, because it is cheap, is not therefore necessarily worthless. It has been well observed in the posthumous work of an acute thinker, Chenevix, that 'the bent of civilization is to make good things cheap.' We will endeavour to explain this as regards printing, by a few facts, to show that the extension of the market, whilst it diminishes price, does not deteriorate quality.

There are certain expenses of a book which are permanent, whatever number be sold. These expenses are,

1. Authorship.
2. Embellishments.
3. Composition of types, including stereotype plates, if that process be employed.
4. Advertising.

Now, it must be evident, if 1000 purchasers co-operate to pay those permanent expenses, the proportion to each purchaser can only be half as much as if there were only 500 purchasers. Take an octavo volume, for example, and assume the following items of expense :—

Author	£200
Artist . . .	50
Composition of types . .	75
Advertising	50
	£375

If 500 copies only of this octavo volume be estimated to be sold, the price which the publisher must fix upon it must be such as to cover an outlay, to be incurred in such permanent expenses alone, of 15*s.* per copy;—if 1000 copies be estimated to be sold, the expense of these items upon each copy is reduced to 7*s.* 6*d.*; if 2000, to 3*s.* 9*d.*; if 3000 to 2*s.* 6*d.* The greater, therefore, the probable number of purchasers, the cheaper the book can be sold. It is the province of the publisher rightly to calculate these chances. If he fix a high price, and have a large sale, there are great profits to the publisher, and in many cases to the author; if the high price so fixed, or any other cause, prevent a large sale, the profits are small, or there is a loss;—if a low price is fixed, and the sale be at the same time small, the losses are considerable. It is this uncertainty which renders the business of publishing so much a matter of speculation; and in this respect it is a very unsatisfactory business to those who follow it.

Let us apply this principle to such a work as the Penny Magazine. We will take the permanent expenses at 40*l.*, for a single number. These are the expenses, be it remembered, which are incurred whether 200 or 200,000 copies are sold—the expenses previous to the employment of a single sheet of paper or a single hour's labour in printing off the copies. Forty pounds contain 9600 pence; so that if 10,000 copies only were sold, the publisher would give away his paper and print, and pay the profit of the retailer. At that rate of sale a penny magazine must of necessity be a twopenny magazine, or the work could not go on without the subscriptions of individuals. But if 20,000 purchasers co-operate to pay the 9600 pence, the penny that formerly bore upon each copy is reduced to a halfpenny; if 40,000 co-operate, it is reduced to a farthing. But the sheet of paper and the printing off still cost somewhat more than a halfpenny—and as the various wholesale and retail dealers who manage the sale are allowed about forty per cent., the paying point is not yet reached;—it begins at about 60,000 or 70,000; and after that sale, there is a profit. A sale of 60,000 or 70,000 is therefore essential to the commercial existence of such a work as the Penny Magazine;—that is, that number of purchasers must co-operate to pay the expenses which are absolutely necessary to be incurred before a single copy is sold.

We have made this statement, first to show in what the peculiar power of the Society consists, as regards its ability to produce works of merit and cheapness. The reputation which it has acquired by its strict adherence to the principles upon which it was founded, gives to its operations a degree of *certainty* that can attach to few individual speculations. Secondly, we have made this statement to point out the injustice that would result to men who risk much in their occupation—the great body of publishers—if the selling price of every book were expected to be fixed at a certain rate per sheet, without reference to the probable extent of its sale. There are some works of high merit which can never reach a large sale. These are not dear books because they are sold at sixpence, or even a shilling, a sheet, instead of twopence or threepence. Unless they were sold at that rate, no one concerned in their production, author or publisher, could be remunerated. The only complaint which the public have a right to make is, when a book of a large sale, and a certain sale, is kept up at a high price. It is never the interest of a publisher to make a book dear, when he would double, or treble, or quadruple the purchasers, by making it cheap—nor, in many cases of individual speculation, is a high price kept up when the certainty of a large sale has been established. The works of Sir Walter Scott and Lord Byron have yielded much more profit in a cheap than in an expensive form.

We have thus slightly touched upon a few particulars connected with the works of the Society for the Diffusion of Useful Knowledge. This very imperfect notice may give a sufficient answer to accusations made against the Society, in almost complete ignorance of its proceedings. On one day we hear a complaint that its efforts to improve the condition of mankind, by enlightening their understandings, are confined to 'A Treatise on Probability:' on another day, we are told that the Society has established a monopoly of cheap and popular publications. One asserts that the Society is corrupting the public mind by teaching the theory of revolutions and the practice of barricades: another maintains that it hates all political knowledge, and throws dust in the eyes of the people, by leading them to admire only what is sublime in nature, and beautiful in art. Some endeavour to show that the Society's efforts are calculated to destroy a taste for solid and systematic information, by giving merely the dainties of knowledge, to be tasted like nuts and comfits at moments of idleness and self-indulgence: others pretend that the dulness attaching to every work of the Society is something which must sink it to the lowest scale of popularity, in spite of all the forced patronage which it compels into its service. Some say that the Society is utterly powerless in its effects upon the minds of the people: others that its works are calculated to destroy all originality, by absorbing every other literary effort. In the midst of all these conflicting opinions, it may be sufficient to point to whatever the Society has done, to show that its objects are not of a selfish, partial, or temporary nature; and that it has proceeded, and is proceeding, step by step, to adapt its means of instruction to the progressive improvement of the British people.

MISCELLANEOUS.

FOREIGN.

FRANCE.

General Education.—The expense of the various establishments for public instruction is covered either by the university fees, or by a grant from the public treasury, which is at present to the extent of 25,000*l.* (900,000 francs). Great efforts are now making, and they are probably the most substantial good which France has yet reaped from her late change of government, to diffuse useful knowledge among the lower classes, whose intellectual interests would appear, from the subjoined proportions of the *educated children* in several countries, to have been most woefully neglected.

In the United States*	1	child is educated	out of every	4	inhabitants.
Prussia . .	1	,,	,,	6	,,
Bavaria . .	1	,,	,,	10	,,
England . .	1	,,	,,	11	,,
Austria . .	1	,,	,,	13	,,
France . .	1	,,	,,	20	,,
Poland . .	1	,,	,,	78	,,
Portugal . .	1	,,	,,	88	,,
Russia . . .	1	,,	,,	367	,,

With respect to the comparison between France and the United States, a remarkable fact has been elicited by the inquiry. The State of New York, the richest and the most thriving member of the union, with a population of two millions, spends 200,000 dollars a-year on the education of *five hundred thousand* children; whilst France, with a population of thirty-two millions, spends but 170,000 dollars on the education of *three millions* of children. In the former case, the state contributes an average of nearly 1*s.* 9*d.* per head; but in the latter, scarcely more than 3*d.*

National Education.—The French government has authorized the publication of a periodical work, for the use of elementary schools of every description. Its object cannot better be described than in the words of Guizot, the present minister of public instruction, in his report to the French sovereign on the 19th of October last, in which he insists at length upon the great need of such a manual. 'This collection,' he says, 'ought to contain, 1. Every document relating to popular instruction in France; 2. An account of everything, in which elementary instruction is concerned, in the chief countries of the civilized world; 3. An analysis of works relating to elementary instruction; and 4. Advice and directions calculated to ensure the progress of that instruction in every part of the kingdom.' The next paragraph, we are happy to observe, points at the anxiety of the French government once more to establish national education on that foundation, without which no system of mental culture can offer any pledge of lasting benefit, either to the community or the individual. 'In order,' continues Guizot, 'that such a publication as this should afford every desirable guarantee, it should be entrusted to some leading officer in the University, subject to the direction of the king's council. He ought to be deeply sensible of this truth, that, if the fate of nations flows from their institutions, it is *manners* and *habits which create national institutions; and that the most immovable basis of social order is the moral education of youth.* He should, at the same time, feel intimately persuaded that *manners* are in close connexion with *religious convictions*, and that *no substitute can be found for the active influence of the conscience.* Holland, Germany, and Scotland afford the most flourishing and efficient schools of the present day; and, in every one of these countries, religion forms an inseparable link in elementary education, and lends it the most useful stay which it can possess.'

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* This may be true of the New England States, and of the State of New York. We do not think that it holds good to this extent in Pennsylvania, and in most of the southern and western states. At least though the above statement *may* be true with respect to *all* the United States, we know that in many parts there are yet no means of ensuring an accurate return of the children in the schools.

French Academy of the Arts and Sciences—The four classes of this institution have lately been increased by the addition of a fifth,—'*The Academy of the Moral and Political Sciences.*' It once formed a branch of the Parisian 'Institute,' was abolished by Napoleon, and equally proscribed under the Restoration. The number of its members is limited to thirty, and the election of new ones to complete its strength is vested in the ten old members who have survived its original institution, conjointly with Messieurs Destult De Tracy, and Dégérando, formerly corresponding members. Professor Cousin, Dupin the Elder, Alex. Delaborde, and Naudet are the first new members elected. On the list of the original members are Prince Talleyrand, Siéyes, Dacier, and Garat.

Infantine Precocity.—A young female of the name of Alphonsine Theodolinde Cotte, who was gifted with an extraordinary degree of poetical talent, died a short time since at Marseilles. Her predilection for poetry showed itself from her earliest childhood; its most successful cultivators were her favourite reading; wherever she met with a difficult passage, she set about learning it by heart, and if, upon repeating it to others, her memory proved treacherous, she would fill up the void with an interpolation of her own, which was so readily and cleverly composed, that the listener seldom detected the fraud. The following passage, pourtraying the Genius of the North Pole, will be read with feelings of mingled astonishment and admiration, even by the most competent judges, when they are reminded that it is one of the earliest productions of a child:—

Sous la zone où Boote, enhaussé dans les airs,
Voit sous son char s'étendre et se durcir les mers,
Et leurs flots paresseux . . .
S'entasser en cristaux sur de brillans rivages ;
L'Ange du Pôle, assis sur un trône glacé,
Soulève à peine un front de frimas hérissé,
Et fléchit sous le poids des neiges éternelles,
De ce trône lugubre affreuses sentinelles.
Des Alpes de glaçons, filles de mille hivers,
Entourent tristement le Dieu de ces déserts ;
Des brouillards sur ces monts roulent leurs flots humides ;
D'un stade chaque jour croissent les Aloïdes ;
Chaque jour Calisto voit leurs fronts orgueilleux
S'allonger, s'approcher, et ménacer les cieux.
Inaccessible au jour, dans cette chaîne immense
Le sombre gardien contemplait en silence
L'ordre sacré du monde, et ces signes divers,
D'un pas mystérieux conduisant l'univers;
Il suivait leurs accords d'une oreille ravie,
Et reposait au bruit d'une sainte harmonie.

This instance of poetical precocity recals to our minds one of the most extraordinary pieces of biography which the literature of any age or country affords: we allude to Von Schönach's Memoir of *Christian Henry Heinnecken*, who was born at Lubeck on the 6th of February, 1721, and died on the 27th of June, 1725. His life, therefore, did not reach beyond the brief span of four years and nearly five months; yet within so short a career as this, the child exhibited such marvellous proofs of intellect and memory, that we should be tempted to doubt their possibility altogether, were not every incident corroborated by the testimony of parties of the very highest respectability. At the age of ten months, young Heinnecken began to speak; it was whilst he was looking at some prints, which he wished to have explained to him. Whilst the explanations were giving, it was casually observed, that the child watched the motions of the speaker's lips with a singular degree of earnestness; and then, though not without great exertion, he succeeded in repeating what had been said, syllable by syllable. From that day forward his progress was most extraordinary; at the age of one year he was conversant with all the leading events in the five books of Moses; at thirteen months, he had mastered the history of the Old Testament, and at fourteen, the history of the New. By the month of September, 1723, the lad had acquired so perfect a knowledge of ancient and modern history as well as geography, that he could answer any question put to him on circumstances connected with either of them without a blunder. He now stored his memory with a host of Latin words, and, in a short time, was able to express himself with tolerable fluency in the language. No great time elapsed before he mastered French, and ere he had reached his third year, he made himself thoroughly acquainted with the genealogies of the principal families in Europe. A considerable portion of his fourth year was consumed in travelling through Denmark, where his rare precocity was a theme of admiration with the whole court, amongst whom were the king and his son; and with them he entered into conversation without betraying the slightest shyness. On his return to Lubeck he learned to write, which with him was the operation of a few days; but his brief and meteor-like course was on the wane; he gradually declined and became worse, as month succeeded month; and was at length released from his sufferings. His fragile frame of body exhibited a remarkable contrast with the unprecedented strength of his mind; and strong, indeed, it must have been to have withstood the ravages of frequent and severe indisposition. Nor is it less remarkable, that the child was not weaned from his nurse until a few months before his death; for he had a violent antipathy against every species of nourishment but milk.

BELGIUM.

Though it has long been apparent, that three universities are more than is called for by the actual wants of the country, the king has not chosen, under present circumstances, to incur even the local unpopularity of stripping either Louvain, Liege, or Ghent of their honours. He has recently come to a determination, therefore, to prolong their existence for a time, and allow them to remain on their former footing. Their courses opened accordingly on the 15th of October.

GERMANY.

Charitable Endowment.—(*Weimar, 24th October.*)—The late Privy Councillor Meyer has, if I may be allowed the expression, erected a noble and enduring monument to his own memory. He has bequeathed his books and manuscripts to the Grand-Ducal Library, and his paintings, drawings, engravings, and other works of art, to the Grand-Ducal Cabinets. The third bequest stamps his liberality with the impress of genuine Christian munificence; for it appoints the poor of this town heirs to the remainder of his property. The capital arising out of it is to be put out on safe mortgages, and the accruing interest is to be employed in procuring medical attendance, nurses, and medicines, for the indigent sick of all ages, classes, and sexes, without distinction, at their own homes; and they are to be thus tended until they are restored to health, or until their malady shall have terminated fatally. This splendid endowment is to be denominated the 'Meyer-amelian Institution.'

National Education, Saxe-Weimar.—By a statute of the Grand-Duchy every head of a family is *compelled* either to send his children to school, or else to prove that they receive adequate instruction under his own roof. Heavy penalties are attached to any breach of this statute, which is as old as the very infancy of Protestantism. In fact, it was designed as one of its safeguards; and even at the present day, it may be defended on the score of sound policy; for what means can be pointed out which are more admirably adapted to promote social order and individual happiness than universal education, in harmony with rational Christianity? The immediate effect of the statute in question is to establish a schoolmaster in every village and hamlet throughout the country. There is not so much

as a secluded corner, with a dozen houses in it, without its schoolmaster. None, therefore, can urge the want of opportunity in excuse of a breach of the law; and unless the parent can adduce the proof, which exempts him, he is bound to send his children to school after they have attained to their sixth year. Nay more, in order that the enactment may not be evaded, the commissioner of each district makes a regular periodical report, to the municipal authorities, of the children in his district who have reached, what may be termed, their 'scholastic majority.' Even in the smallest villages, every child pays twelve groschen (about 1*s*. 6*d*.) a-year to the master of the school. Though the amount is inconsiderable, it partakes of the nature of a tax on every head of a family, and it is obligatory upon him to pay it, unless his circumstances are extremely limited; in this case the district is bound to advance it. The master of the school makes out a list of the children in arrear of their fees every quarter, and transmits it to the Grand-ducal Government, by whom the amount is immediately advanced. The *minimum* of allowance to the master of a country school is 100 dollars (15*l*.) a-year, independently of lodging and firing; and that, to the master of a town school, is from 125 to 150 (19*l*. to 23*l*.), according to the size of the town. So soon as this *minimum* is exceeded, the instruction becomes gratuitous, and the district is no longer bound to pay up the quota for indigent children. There are, however, certain districts which are too poor to make any advances of that nature, and, in their case, recourse is had to the district church, which is in general possessed of monies, arising from ancient Catholic endowments, and is, therefore, expected to assist the district, where the education of its inhabitants requires such aid. Again, where this resource does not exist, there is a public fund, called '*Landschulen Fond*' (fund for country schools), which assists the church, district, or families of the district, in completing the *minimum* of the master's allowance. This fund arises from voluntary donations, legacies, and the produce of certain dues which the state assigns to it; such as for dispensations in matters of divorce, or marriage between relatives, &c. This is the only portion of the expense which the State itself is called upon to contribute, and it is of very considerable moment; though there are as many schools as villages in the Grand-duchy, and every master has a competent remuneration, as well as a claim to one-half of his allowances in the season of old age or infirmity. Besides this, there is a fund for the assistance of his widow and children, which has been raised out of his own statutory contributions of 2*s*. 3*d*. per quarter and those of his colleagues; to which are added 350 dollars a-year from the State and Landschulen Fond; and certain dues laid aside for it by the Superior Consistory. All the national schools are under the superintendence of the local clergy, and the whole system is subject to the immediate control and direction of the Superior Consistory.

We cannot take leave of this interesting subject without affording space for the preamble to the 'GENERAL INSTRUCTIONS FOR THE MASTERS OF COUNTRY SCHOOLS:— [illegible]'

'The duties of the schoolmaster may well be reckoned amongst the most important functions which the state can have to discharge; for the moral and religious education of the people is their object, and with this duty the political education of the country is intimately blended.

'He who undertakes such momentous duties as these ought to devote himself exclusively to the service of God, his country, and mankind. It is to be inferred, that he is himself a religious and moral member of society, and firmly bent upon dedicating his own life to self-improvement. "Be ensamples to the flock which is confided to your care," says the Scripture to the Christian scholar. It is the bounden duty, indeed, of the schoolmaster, during the whole tenure of his life, so to order his public and private ways as to win and encourage all those who see and hear him, as well as to afford them a pattern of piety, uprightness, and moral dignity.

'It is not enough that the schoolmaster rest satisfied with the faithful discharge of his duties: he should be ambitious of acquiring universal esteem and confidence by his guarded deportment; he should abstain from every species of frivolity, even in appearance; he should avoid all participation in public dances or games at cards; he should be seen as little as possible in taverns, public-houses, and other places of noisy resort; he should keep from associating with common musicians, and accompanying them to public assemblies; he should suit his attire to his profession, and use his earnest endeavours that the people may never separate the individual from the vocation which he fills. The schoolmaster ought, in every particular, to lead an exemplary life; and he can never plead ignorance that breaches of these essential duties of his calling will expose him first to severe reprimands, then to disciplinary chastisement, and ultimately to suspension; or even dismissal from his office.

'The parochial minister and the schoolmaster have but one and the same end in view in the district committed to their care, though each of them seeks to effect it by different means. The master is under the superintendence of the minister; it is his duty to regard him as a superior, and to respect him accordingly; and it is his duty likewise to take his advice and seek information from him. Carefully abstaining from any endeavour to place himself upon a footing of equality with the minister of his district, and throw off his legitimate influence, it is incumbent upon the master to acknowledge him as a superior; to think humbly of himself, and evince this inward consciousness whilst engaged in the performance of his duties, as well as in every other part of his conduct.'

Infant Asylums.—It is deserving of attention, that, independently of these schools for the elementary instruction of children above the age of six, every village contains a district asylum for the reception of children below that age, who have hitherto been left without any superintendence at home, whilst their parents were absent at their work. This abandonment has been, and notoriously is, the prolific source of idle and vagabond habits, which it is extremely difficult to eradicate in after years. The asylums in question have, therefore, been opened for the purpose of remedying this crying evil; the parents send their children to them in the morning, and fetch them home in the evening. In the interim they are fed and taken care of, besides being taught to read and say their prayers. There is not a single village in the whole Grand-duchy, which is not provided with one of these excellent '*Asylum Schools*,' as they are termed; and they are rapidly spreading all over Germany.

JENA.—The number of professors in this university is as follows:

	In ordinary.	Extraordinary.	Honorary.	
Divinity	6	3	0	
Jurisprudence	6	1	3	
Medicine	5	6	0	
Philosophy	11	7	0	
	28	17	3	in all 48:

Besides, there are certain '*Privat-Docenten*,' or '*Doctores Legentes*,' who are allowed to deliver courses of lectures, which are recognized as part of the academical curriculum; but whose remuneration depends wholly upon the number of their hearers. At present there are but six of these lecturers; one in medicine, and five in philosophy. If they suffer four terms to elapse without lecturing, their appointment becomes void. This class of teachers forms the nursery for future professors, and the life and soul of the university.

The allowances to the professors vary much in their amounts; those given to the 'Professors in Ordinary' range from 75*l.* to 170*l.*, and those given to the 'Professors Extraordinary' from 30*l.* to 90*l.* The annual expenditure of the university, including the expense of theological and other seminaries, the library, veterinary school, collections, prizes, officers, and beadles, &c., is 37,330 dollars, or as nearly as possible, 5,600*l.*

The University possesses a fund for providing for the widows of its professors, who enjoy a yearly pension of 30*l.*, paid out of the interest of a capital of 4,650*l.*

The 'Academical Refectory Fund' (*Akademische Speise-Anstalt*) provides daily meals at several ordinaries or *restaurateurs* for one hundred and thirty-two indigent students. Its income, which proceeds from endowments and grants made by 'their highnesses, the protectors of the University' (*durchlauchte nutritoren der Akademie**), amounts to 1050*l.*

SAXONY.—*National Education.*—A statute, similar in its design to that of Saxe-Weimar, compels every parent to send his child to school; but the age, at which compliance becomes obligatory, is rience: its theories have, therefore, been reduced to practice, and have rapidly borne the happiest fruits.'

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* These consist of the Grand-Duke of Saxe-Weimar, and the Dukes of Saxe-Altenburg-Cobourg and Saxe-Meiningen; the latter two contribute a sum of 960*l.* annually towards the support of the University: the remainder of its income is derived from endowments, and a grant of 3,360*l.* (22,731 dollars) from the grand-ducal treasury.

Study of the Hebrew Tongue.—It is required by the Prussian government that every native who is desirous of pursuing theological studies shall, before his three years' course is allowed to take date, adduce competent evidence that he is *rife* for them 'by his acquirements in respect of Hebrew.' This evidence is to be given on the customary oral and written examination of the candidate, when he must afford proofs of a solid and complete acquaintance with the rules contained in Gesenius' 'Minor Hebrew Grammar,' with the exception of the more refined emendations and acceptations comprised in the annotations; and he must also be capable of translating a passage from some historical portion of the Old Testament, or else some easy psalm, without the aid of a dictionary. Nor can any such native, purposing to devote himself to those studies, be admitted on the register of any Protestant faculty in divinity, until he has exhibited a similar degree of proficiency in Hebrew.

UNIVERSITY OF BERLIN.

THE ample means of instruction that are to be found in this university cannot be more clearly shown than by examining one of the 'lists of lectures,' which are published for every *semester*, or half-yearly course. One of these, for the summer course of 1832, we give below; it is entitled, 'Index Lectionum quæ sub auspiciis Regis Augustissimi Friderici Guilelmi Tertii in Universitate Litteraria Friderica Guilelma per Semestre Æstivum, MDCCCXXXII., a die XXX April, instituentur.' It should be premised that the professors, who will be hereafter mentioned as *extraordinary*, are so called in opposition to the ordinary or *regular* professors; the extraordinary professors generally receive a salary, but are not members of the faculties. For the sake of brevity, we omit the days and hours on which each professor lectures, our object being merely to give the name of each and his subject.

We have found some difficulty in affixing a precise signification to some of the subjects announced, particularly in the Faculties of Law and Medicine, though we have endeavoured to avoid error by consulting those who are familiar with the University of Berlin. In some cases, which appeared the most doubtful, we have given the Latin also, in which language the 'Index Lectionum' is written.

It should be understood, that for each professor's *public* lectures, no fee is paid, and that the *private* lectures are not private instruction in our acceptation of that term. They are, in fact, lectures for which the students pay a fee, and the professor delivers his discourse, &c. from the Katheder just as he does in his public lectures. The fee usually paid for a course of private lectures, delivered four or five times a week during the whole term of five months, is one louis d'or (about seventeen shillings). For Chemistry, Natural Philosophy, and some of the medical lectures which require illustration by experiments, &c. a higher fee is paid. The *privatissima* are really private instruction, for which a higher fee is paid.

The Private lecturers (Privat-Docenten) cannot establish themselves as teachers in the university of Berlin, unless they have previously obtained at some university the degree of Dr. in that faculty to which their subject belongs: in the theological faculty the degree of Licentiate is sufficient. They must also go through certain forms to obtain the approbation of the faculty in which they profess to teach; in addition to which we believe the approbation of the government also is now requisite.

1. FACULTY OF THEOLOGY.

Ordinary Professors.

F. Strauss, Dr. Dean. Public lectures: Practical Theology; Exercises in the composition of Sermons. Private lectures: the art of Catechising.

E. G. Hengstenberg, Dr. Public: Elements of Arabic. Private: the Gospel of St Matthew; the Pentateuch.

P. Marheinecke, Dr. Public: on the value of modern Philosophy, with respect to Theology. Private: Dogmatic Theology; Symbolic Theology (on the creeds of the several Christian denominations).

A. Neander, Dr. Public: the opinions of St. Paul. Private: Christian Ethics; Ecclesiastical History.

F. Schleiermacher, Dr. Private: the Life of our Saviour; the Epistles to the Colossians, Ephesians, and Philippians.

Extraordinary Professors.

F. F. Bellermann, Dr. Private: select parts of Job.

F. Benary, Prof. Public: Hebrew Grammar. Private: Prophecies of Isaiah; the Psalms. Privatissime: will teach* all the Semitic dialects, with Sanskrit and Persian.

Besides these ordinary and extraordinary professors, six private lecturers announce their lectures on various branches of theology.

FACULTY OF LAW.

Ordinary Professors.

E. Gans, Dr. Dean. Private: the Pandects and the Law of Inheritance; the Political Law (Jus Publicum) of Europe, especially the German.

F. A. Biener, Dr., will announce his course on the recovery of his health.

C. F. Eichhorn, Dr. Private: Canon Law.

E. G. Homeyer, Dr. Public: will interpret the Sachsenspiegel, using his own edition. Private: the Laws of Prussia; History of the German Empire and of German Law.

C. A. C. Klenze, Dr. Private: Criminal Law and Process;

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* We have retained the *form* of each professor's announcement, though this particular syllabus refers to courses already past.

History of Roman Law to the time of Justinian; Encyclopædia Juris.

C. G. von Lancizolle, Dr. Public: on the sources of German Civil Law. Private: German private law, with feudal law, and commercial law; the international law of Europe.

F. C. von Savigny, Dr. Private: the institutes and antiquities of Roman law; law of Prussia.

Extraordinary Professors.

C. E. Jarcke, Dr. Public: de imputatione, with cases in point. Private: common and Prussian criminal law, with the criminal process; common and Prussian process.

G. Phillips, Dr. Public: Antiquities of German Law. Private: German private law, with feudal law, and the law of commerce, according to the professor's own syllabus; the history of the German Empire and German law.

A. A. F. Rudorff, Dr. Public: will explain the fragments of Ulpian. Private: the Pandects; the law of Inheritance.

One private lecturer is attached to this faculty.

FACULTY OF MEDICINE.

Ordinary Professors.

A. C. Rudolphi, Dr. Dean. Public: a general view of the branches of medical study, with directions to guide the student (Encyclopædia et Methodologia Medica). Private: Comparative Anatomy; Physiology.

E. D. A. Bartels, Dr. Public: will explain the Aphorisms of Hippocrates in Latin. Private: will preside over the medico-clinical instruction in the Charité hospital.

D. W. H. Busch, Dr. Public: examinatorium de rebus obstetriciis. Private: Midwifery, theoretical and practical; Clinical Midwifery in the Royal University Hospital. Privatissime: instruction in obstetrical operations.

C. F. von Græfe, Dr. Private: Surgery; Clinical Surgery and treatment of diseases of the eye in the University Hospital.

J. Horkel, Dr. Private: General Physiology.

E. Horn, Dr. Public: on the nature and treatment of mental maladies. Private: Special Pathology.

C. W. Hufeland, Dr. Private: Clinical practice in the Royal policlinicum, with Osann and Busse.

F. Hufeland, Dr. Public: Pathology. Private: on the Symptoms of diseases; the first part of Special Pathology.

H. F. Link, Dr. Public: Toxicology; Botanical Excursions on Saturday afternoon. Private: Natural History, and a succinct view of the several branches of natural science; Botany, &c.

Æ. M. Osann, Dr. Public: on the mode of treating cases in which life is suddenly endangered. Private: Clinical Practice, with the assistance of C. G. Hufeland in the Royal policlinicum; Materia Medica, according to Hufeland's Conspectus.

J. N. Rust, Dr. Private: Special and General Surgery, including the treatment of diseases of the eye and syphilis; clinical practice in the Charité Hospital.

W. Wagner, Dr. Public: the nature and treatment of Cholera. Private: Nature and treatment of diseases; Forensic Medicine, with practical exercises.

C. C. Wolfart, Dr. Public: on epidemic diseases, and especially on the origin, propagation, and cure of Indian cholera. Private: Mesmerism and the medical use of animal magnetism; the treatment of the nervous and sanguineous system; clinical practice.

Extraordinary Professors.

J. L. Casper, Dr. Public: on the diseases of infants. Private: Forensic Medicine, with practical exercises; the mode of drawing up medical prescriptions, &c. &c.

T. G. Eck, Dr. Public: General Therapeutics. Private: General Pathology and the elements of Symptomatology.

C. G. Ehrenberg, Dr. Public: Introduction to the Physiology of invertebrate animals.

J. F. C. Hecker, Dr. Public: History of Medicine. Private: Special Therapeutics.

J. C. Jüngken, Dr. Public: on the detection and cure of diseases of the ear. Private: General and special Surgery; Clinical Practice in the Ophthalmic wards of the Charité Hospital. Privatissime: Operations on the eye.

C. A. F. Kluge, Dr. Public: on fractures and dislocations of bones. Private: on Bandages; theory and practice of Midwifery; course of Surgical Operations; Clinique of Syphilis; demonstrations and operations on the dead body, &c.

F. G. G. Kranichfeld, Dr. Public: on the origin of contagious disorders and their prevention. Private: Anthropology; on the Anatomy, Physiology, Pathology, and treatment of the Eye, with clinical instruction and operations.

G. Ch. Reich, Dr. Public: Elements of Rational Medicine (elementa rationalis medicinæ). Private: Special Pathology and Therapeutics.

F. Schlemm, Dr. Public: on the Organs of Sense. Private: Osteology.

C. H. Schultz, Dr. Public: Homœobiotics, according to his own treatise. Private: Elements of Zoology and Medical Botany; Theoretical and Medical Botany, with demonstrations and excursions into the country.

C. H. W. Sundelin, Dr. Public: art of drawing up Medical Prescriptions in proper form. Private: special Materia Medica combined with special therapeutics, &c.

Besides, there are in this faculty nine private lecturers.

FACULTY OF PHILOSOPHY.

Ordinary Professors.

F. von Raumer, Dr. Dean. Private: Modern History since the sixteenth century; Statistics and Constitution of the European and American States.

I. Bekker, Dr. Public: will explain some orations of Isocrates. Privatissime: will explain Greek grammarians, and examine on them.

A. Bœckh, Dr. Private: History of Greek Literature; will explain the oration of Demosthenes on the Crown.

F. Bopp, Dr. Public: will explain select episodes of the Mahâ-Bhârata. Private: the comparative grammar of the Sanskrit, Greek, Latin, and German languages. Privatissime: will teach Sanskrit.

E. H. Dirksen, Dr. Public: Application of the Differential Calculus to the theory of curves. Private: the Integral Calculus; Principles of Analytical Geometry, with their application to elementary and higher geometry.

P. Erman, Dr. Private: Electricity and Magnetism; on the Meteorology of the Atmosphere.

F. H. von der Hagen, Dr. Public: Grammar of the German Language. Private: Antiquities, principally German, of the middle ages; will explain the poem of Tristan and Isolt, by Gotfrid of Strassburg, according to the professor's latest edition.

F. G. Hayne, Dr. Public: on Descriptive Botany. Private: Medicinal plants, according to the natural families, illustrated by plates; will also demonstrate other vegetables from living specimens.

S. F. Hermbstædt, Dr. Public: Medicines from Alkalis and Earths. Private: Universal Technology; Chemistry, applied to agriculture, and the arts; Pharmacy, and Chemical Pharmacy; Natural Philosophy, &c. &c.

A. Hirt, Dr. Public: Egypt and its monuments.

I. G. Hoffmann, Dr. Public: curæ politicæ opficiorum præcepta. Private: Political Economy.

L. Ideler, Dr. Private: Elements of Mathematical Geography; Conic-sections.

C. S. Kunth, Dr. Public: Botanical demonstrations. Private: Elements of Botany.

C. Lachmann, Dr. Private: the history of ancient German poetry; Horace's Epistles, and Art of Poetry.

M. H. C. Lichtenstein. Private: General Zoology.

E. Mitscherlich, Dr. Public: the doctrine of Chemical Proportions, and Electro chemistry. Private: Experimental Chemistry.

I. Oltmanns, Dr. Public: Hydrography and Physiography of the islands and coasts of South America. Private: Mathematical Geography; the higher branches of Geodæsy, with the history of the measurement of the Earth from the time of Eratosthenes.

C. Ritter, Dr. Public: Geography of Ancient Palestine. Private: Geography of Europe.

E. H. Tœlken, Dr. Public: will explain the casts of Ancient Monuments, which are in the Royal Academy of Arts. Private: the general history of Art, the principles and monuments of the Architecture, Sculpture, Glyphics and Painting of the ancients.

C. S. Weiss, Dr. Private: Geognosy; instruction in determining the character of Minerals; privatissime: instruction in Crystallography.

F. Wilken, Dr. Private: General History of Germany, after the professor's own 'Manual of German History;' Elements of Arabic; exercises for the auditors in Historical Criticism.

G. L. Hartig, Dr. Prof. Hon. Private: Forest Economy; on the Culture of Trees; on making Forests most productive; in the autumn vacation, excursions into the Forests.

Extraordinary Professors.

H. W. Dove, Dr. Public: Optics, with experiments. Private: Experimental Physics.

I. P. Grüson, Dr. Private: Plane and Spherical Trigonometry, analytically, and the theory of Conic-sections; the Differential and Integral Calculus.

L. von Henning, Dr. Public: the theory of Colours, according to Gœthe's principles, with experiments; outlines of the public and administrative Law of Prussia. Private: Logic and Metaphysics.

C. Heyse, Dr. Public: the Cratylus of Plato, with a short history of the Philosophy of Language among the ancients. Private: Introduction to the Writings of Horace; and the professor will explain some of the Satires, and the Ars Poetica.

H. G. Hotho, Dr. Public: the notions of Plato, Aristotle, Horace, Longinus, Plotinus, and Proclus, on beauty and the art of Poetry. Private: Æsthetics, with the History of the Fine Arts; general outline of Philosophic Science, according to the work of Hegel.

I. C. F. Klug, Dr. Public: Principles of Entomology.

G. Lejeune-Dirichlet, Dr. Prof. des. Public: the theory of Equations. Private: the Differential and Integral Calculus.

A. B. Marx, Dr. Public: general outline of the theory of Music. Private: the art of Musical Composition, parts first and second.

C. L. Michelet, Dr. Public: on the Life and Writings of Aristotle. Private: the Philosophy of Law: the Philosophy of Universal History.

M. Ohm, Dr. Public: Trigonometry. Private: Plane and Spherical Trigonometry, analytically; the Elements of Curve Lines. Privatissime: Statics and Mechanics.

G. F. Pohl, Dr. Public: the Phænomena of Electro-magnetism, with experiments. Private: Experimental Physics.

L. Ranke, Dr. Public: the latter part of modern History. Private: Universal History.

H. Ritter, Dr. Public: on Moral Life (de vita morali.) Private: Logic; general course of Philosophy.

G. Rose, Dr. Private: Mineralogy.

H. Rose, Dr. Public: on the Detection of Poisons, &c. in the body. Private: the qualitative (pars qualititiva) part of Analytical Chemistry; Chemical Analytical Disquisitions.

D. F. L. von Schlechtendal, Dr. Public: on Alimentary Plants, according to natural families: Private: the Elements of Botany, with demonstrations and excursions.

E. L. Schubarth, Dr. Private: Experimental Physics.

I. Störig, Dr. Public: Horticulture. Private: Rural Economy; Theory of Agriculture; on Cattle; on the cure of the diseases of Domestic Animals.

P. F. Stuhr, Dr. Public: Prolegomena to general Mythology. Private: Greek Mythology; Indian and Eastern Asiatic Mythology.

C. D. Turte, Dr. Private: Natural Philosophy, with experiments; Practical Elements of Natural Philosophy and Chemistry, with experiments.

A. F. Wiegmann, Dr. Public: the Natural History of the Mammalia. Private: General Zoology; the professor will preside at Latin disputations on subjects referring to Physiology and Natural History.

A. Zeune, Dr. Private: on the Gothic Language.

C. T. Zumpt, Dr. Public: will explain Cicero's orations on the Agrarian Law. Private: the History and Antiquities of the Roman people.

Fellows of the Royal Academy.

I. F. Encke, Dr. Private: on the methods of determining the Longitude and Latitude of places on the Earth's surface.

F. Schleiermacher, Dr. Private: Ethics.

F. Zelter, Dr. Fellow of the Royal Academy of Arts. Public: the theory and practice of Singing, &c. (lately deceased.)

Fifteen private lecturers are attached to this faculty. The staff of the university then musters—

Theology.		
Professors ordinary . .	5	
——— extraordinary . .	2	
Private lecturers . .	6	—13
Law.		
Professors ordinary . .	7	
——— extraordinary . .	3	
Private lecturers . . .	1	—11
Medicine.		
Professors ordinary . .	13	
——— extraordinary . .	11	
Private lecturers . . .	9	—33
Philosophy.		
Professors ordinary . .	22	
——— extraordinary . .	23	
Members of the Academy .	3	
Private lecturers . . .	15	—63
Sum Total		120

To these we must add three teachers of modern languages.

The royal library is daily open to those who wish to consult the books. The observatory, botanical garden, the museum of anatomy, zootomy, and zoology, the museum of mineralogy, the surgical instruments, the museum of arts, the plaster casts, and other works of art, &c. are both made available for the lectures, and are accessible on making a proper application.

It is impossible not to avoid drawing a comparison between the state of the higher departments of education in the capital of Prussia and that of Great Britain. Such *arrangements* for acquiring knowledge from *lectures* as the University of Berlin offers, do not at present exist in London, though we have no doubt that the *materials* are more abundant with us than in any other city in the world. But in London everything is scattered and unconnected, and, as it is no part of the government system of this country to attend to education, either of the higher or elementary kind, we must expect things to remain as they are, till the public are wise enough to see the advantages of union. If the different scientific and learned societies of London were to unite in building a convenient set of lecture-rooms in some central place, and if they could agree to bring all their collections under *one* roof, keeping them in other respects as distinct as they pleased, *this* alone would be an immense advantage gained. Each society, by appointing a suitable lecturer or lecturers, would thus always have a number of men who would make it their business to collect the latest information in each branch of knowledge, and to deliver annually a set of lectures on some branch of their particular subject. It is quite certain that these lectureships would not give any great remuneration to the holder, but it would be very easy for nearly every society to grant a small sum annually to their lecturer. Some lectures on subjects capable of being made generally intelligible might, in course of time, not be entirely unproductive. The great advantage of the kind of union which we recommend, would be undoubtedly the establishment of a higher standard of knowledge in this country, which would be cherished by the emulation of the different societies, by their assuming in their collective form a more important station in the eyes of Europe, and by the greater encouragement thus given to a number of men to devote themselves to some particular branch of knowledge with the view of improving it.

University of Berlin.—' His majesty having declined to approve the nomination of Professor Raumer, as rector of the University, his substitute, Professor Marheinecke, was installed on the 20th instant. Our present number of students is 1379. A given portion of them are provided for out of a fund arising from bequests and voluntary donations. The senate is composed, in the first place, of the deans of the four faculties; in the second, of the rector and judge of the University; and in the third and last, of four professors, elected by majority of votes.'—*Berlin, 26th October.*

Breslau.—By the official list, which has been published, we find the number of students in this university during the summer half-year, 1832, to have been as follows:—Protestant theology, 241, Catholic theology, 229, law, 249, medicine, 119, philology, philosophy, and rural and political economy, 175; forming a total of 1013, which exhibits a decrease of 45, as compared with the preceding half year.

Bavaria.—*School for Builders at Munich.*—The object of this institution is to prevent the minds of young mechanics from being alienated from their destined calling, by habituating them to such studies and manipulations as may promote their competency for it. Care has been taken to avoid the introduction of such branches of tuition as may inspire them with contempt for their future vocation, and enrol them in the ranks which form the present overwhelming mass of idlers, or starving malcontents, by whom manual labour is held in abhorrence. The Munich school has now existed nine years; it is open from Martinmas to St. Joseph's Day, and has educated 1035 pupils, amongst whom there have been as many as 401 from foreign countries. The bringing of so many young builders together from countries lying widely apart, has given rise to a most beneficial interchange of information, and greatly forwarded the advancement of the seminary itself. It is under the direction of Dr. Vorherr, one of the government architects; and, whilst open, is a scene of assiduous employment from morning till night. During the winter months, the instruction is given gratuitously, and during the remaining two-thirds of the year, the pupils are set to manual labours, by which means they enjoy the opportunity of reducing theory to practice. With the scanty funds which the institution possesses, the director has contrived to collect not only more than a hundred works on design and building, but a considerable number of elevations, sections, models, &c. Ninety-two premiums, granted by the Board of Buildings and National Embellishments, have been awarded by the director to distinguished pupils, independently of allowances from the same board jointly with the fund raised by him, which have enabled sixteen of his pupils to visit Italy, France, England, Denmark, Russia, Poland, Switzerland, Prussia, and other countries. As no charge is made for any branch of instruction but foreign languages, a young man, who is economically inclined, may get through his whole winter course for fifty or sixty guilders (from 5*l.* to 6*l.*) Many of them have been supported by the liberality of the inhabitants of the town in which they were born.

Hungary.—*Periodical Publications.*—Though Hungary contains a population of ten million of souls, the number of periodical publications does not exceed seventeen, and there is not one of these which appears more than twice in the week. Of newspapers there are six; one in German, and one in *Latin*, published at Presburg; another in German, published in Buda; two in Hungarian, at Pesth; and a third in German, at Agram. There are eleven journals in which politics are not discussed; one in German, published at Presburg; another in the same language, at Buda; a third and fourth in the same tongue, five in Hungarian, and one in *Latin*, published at Pesth, and one in Hungarian, at Kaschau. The most popular of all these publications is the Buda Political Gazette (in German,) which has 3,500 regular subscribers: but a new paper, called '*Jelenkor*' (the Present Times), bids fair to leave it far behind in public favour.

POLAND.—*Jewish Schools.*—Public schools for the elementary instruction of the children of Jewish parents, have been ordered by the Russian government at Warsaw, to be established in the chief towns of every weywodeship.

WILNA*.—This once favoured university has ceased to exist; at least it is allowed to retain no vestige of its former character otherwise than as a seminary for medical students.

St. Petersburg.—This university is about to be completely remodelled, under the direction of the indefatigable Ouwarow. Several new professorships will be created, and some of the old ones filled with more competent teachers. The want of greater extension and ability in the law department has long been felt, and will now be supplied.

SWEDEN AND NORWAY.—*New School of Poetry.*—A small volume has lately made its appearance in Christiania, under the title of '*Henry Wergeland's Poetry and Polemics, illustrated with Proofs and Annotations, by J. C. Welhaven,*' which has caused great sensation among the Scandinavian literati. Wergeland is the avowed mouthpiece of the ultra-Norwegian and anti-Danish schools, as well as father of the so-called 'genuine school of Norwegian poetry;' and has succeeded in acquiring celebrity by his eccentric opinions and his violent attacks upon the language, literature, and people of Denmark. He has likewise collected a knot of unfledged ultra-Normans about him, who worship him as a genius of the first calibre, as the modeller of a national poesy in Norway, and the apostle of its liberties. It is natural that both the Swedish and Danish critics should unite in anathematizing the absurdity of his pretensions; and it may be sufficient towards enabling the English reader to discover which party has more reason, simply to notice that Wergeland's great epic is not only entitled '*The Creation, and the Incarnate Messiah,*' but, in one and the same breath, *The Catechism of Republicanism.* In accordance with this title of his, the bard represents our Saviour to be the source and essence of Jacobinism!

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* Vide vol. iv. pp. 171, 372.

Lund.—On his Majesty's return, through this University, to Stockholm, our academic authorities presented him with a dutiful address, to which he returned the following sensible reply:—'The more enlarged your moral responsibility, the greater assurance do I feel that you will regard it as a sacred duty to cultivate the talents of each of your pupils, to reclaim him from his errors, and to inspire him with a sense of his duties towards the community at large. Society, in order to be happy, requires to be at peace; but peace cannot long subsist without deference for the laws, nay more, without feelings of esteem and affection for those laws; they are the corner-stone of security for the present, and a guarantee for the character of the future. Again and again let the youth under your care be reminded that their country awaits this example from them. Again and again impress it deeply on their hearts that it is impossible a state should be free if its government be not possessed of that independent character which is sanctioned by laws and social institutions.'

SWITZERLAND.

National University.—Measures are already in progress for giving effect to the establishment of a National University at *Zürich.* Its corner-stone is entire freedom of instruction; and for the purpose of securing to it as independent a state of existence as possible, a capital is to be formed, the interest of which is to accumulate until it reaches a sum of 4,000,000 of Swiss francs (320,000*l.*) The annual expenditure of the university, inclusive of the sum to be added to the capital, is not to exceed 200,000 francs; this expenditure is in part to be covered by a yearly contribution from each of the cantons, concurring in the plan, for the next ten years; and the canton, in which it is established, is to bear one moiety of the annual outlay, besides supplying the requisite accommodations, placing its hospitals at the disposal of the university, and providing for the performance of Divine service according to the Catholic ritual, and without expense to the university. It is to consist of five faculties: *Theology*, both Roman Catholic and Protestant, for which there are to be two chairs for professors in ordinary, and the like number for extra professors; *Jurisprudence,* including political economy and science, to which three professors in ordinary, or instead of one of these, two extra professors, are to be appointed; *Medicine*, in which there are to be five professors, besides a prosector; and *Philosophy*, in which there are to be two ordinary and two extra professors, or two of the latter in lieu of one of the former. The salaries of the professors in ordinary are fixed at 1800 francs (120*l.*) and those of the extra professors at 800 (54*l*). For every term of six months they are to be likewise entitled to a fee of 16*s.* for the single course, consisting of four hours a week at the least; 1*l.* 12*s.* for a double course of not less than eight hours a week; and 10*s.* to 12*s.* for courses of less than four hours a week. The senate is to be composed of a chancellor and six other members, of whom three only can be professors; they are to be chosen by deputies from the cantons in union, and to remain in office for six years, when they may be re-elected. The chancellor is to receive a yearly allowance of 7000 francs (470*l.*), and such members who are not professors, 2400 (160*l*). In the first instance the professors are to be appointed by the senate conjointly with the deputies of cantons, but subsequently by the senate alone. A power is to be vested in the senate to raise any professor's salary to the *maximum* of 6400 francs, or 430*l.* The regular strength of the professorial body is not to be under forty; but neither are the salaries or gratuities to exceed an annual total of 54,000 francs, or 3600*l.*, nor the salaries to be carried beyond the *maximum*, without the sanction of the deputies of cantons, under a recommendation from the senate. The lectures are to be given in general in the German language; but provision is made for the institution of French and Italian professorships, in case they may be required by the cantons where French or Italian is the native tongue.

Zürich.—A reform in the scholastic system of this canton has long been required, and it engaged the attention of the late government. It has been one of the first subjects taken in hand, under the new order of things, by the Great Council, who have determined to increase the annual grant for the important department of national education from 5000*l.* to 10,000*l.* The 200 village schoolmasters in the canton were not allowed a salary of more than 3*l.* or 4*l.* a-year; but the law just enacted secures an annual allowance of 20*l.*, besides lodging and incidental perquisites, to the master of a head school, having 100 pupils, and about 14*l.*, and similar advantages, to the master of a subordinate school, having 50 pupils. A sum of 1300*l.* has been set aside for the establishment of secondary schools, independently of those already existing in this place and Winterthür. In connexion with, but occupying a higher ground than, the national schools, is the *Cantonal School*, which contains a *Gymnasium* with seven classes for classical and scientific instruction, and a *School of Industry* with five classes, for instruction in mechanics, manufactures, &c. The whole system will be complete when the proposed university has been brought into operation. It will be opened at Easter next, when the new law will take effect.—*Zürich, 29th October.*

Pestalozzi.—'It was no uncommon thing' (observes Zschokke, in the first number of his 'Prometheus' for the present year) 'to see him walking in the streets, in the same filthy and negligent attire in which he was wont to appear under the privacy of his own roof; with head uncovered and dishevelled hair, a beard several days old, shoes trodden down or untied, stockings hanging about his legs, and coat bearing a week's dust upon it, and buttoned inside out. I was at first disgusted with the sight, for he had not accustomed me to it either at Zürich or Lucerne; but upon calling his attention to the subject, and warning him of the impression his ungainly exterior must produce on the multitude, he replied, "Leave me alone; I am poor, and desire to be poor; yet I am rich, and desire to be rich in these poor children of mine (for this was the name he usually gave to his pupils); they understand me, and I am no longer dependent on the opinion of the rest of the world: in that world there is no understanding left, or if there is, it is distorted and decayed." This ejaculation, though conveyed in an indignant, violent tone, did not prevent me from at times performing the office of his valet de chambre, particularly when I chanced to look in and invite him to stroll with me through the tranquil pastures of Stans and Wolfenschiessen, for the purpose of enriching my mind by converse with him, and encouraging him to aspire after greater dignity in his vocation.'

SPAIN.

THE UNIVERSITIES.—If the male branch of the House of Bourbon has exhibited certain unequivocal symptoms of intellectual degeneracy, there seems something more than the promise of compensation in the mind and energy which characterize the female. The solid and comprehensive system of instruction which the Duchess of Berry has laid down for her son's education would show that she has the intellectual energy to fathom and rightly understand the spirit of the age, and whatever may be thought of the wisdom of her proceedings in the west of France, the impelling motives to which will probably remain now for ever unknown to the world at large, no one can refuse her the claim to an active, masculine, and dauntless spirit. Her cousin, too, the young Queen of Belgium, is a female possessing as highly cultivated a mind as ever adorned a throne; we are assured, indeed, that she is not only an English, German, and Italian scholar, but that she speaks the three languages with a degree of fluency and correctness, scarcely inferior to those of a native. But the young Queen of Spain, the sister of the former, has taken a lead in the regeneration of her adopted country, which, if she pursue the task with as much courage and discrimination as she has already evinced, will enable her to conquer the avowed difficulties which beset it, and establish her as the truest benefactor on whom the Spanish peninsula has ever pronounced a blessing. There is no act amongst the many which have ennobled her elevation to the regency, that contains a more gratifying evidence of her good sense and just appreciation of what will most contribute to accelerate the work of regeneration, than the language which she uses, in her Decree of the 7th of October last, when directing the re-opening of the Spanish universities*. 'Among the great and manifold difficulties,' she observes, 'which my honoured consort has had to encounter, the *ignorance* which has spread, like an epidemy, in so extraordinary a manner through every class of the community, has not been the slightest. It has been so universal, that scarcely any have escaped it. In truth, it is from this wretched source that the prominent evils flow which destroy empires, and confound the best-adopted, wisest, most rational, most beneficent, and most solid measures; hence proceed all these dissensions, factions, reckless calumnies, and thousand-tongued insinuations, which invest the most opprobrious vices with the semblance of virtues, and throw a mantle over those passions which are most hostile and most detrimental to the public welfare. With a view to provide a firm and efficient barrier against these evils, I have, amongst other measures of general utility, determined upon *restoring the universities* to that degree of splendour, which conferred so much honour on Spain in former ages; and I order and direct, that, upon the termination of the private courses of study, which were permitted or sanctioned under the imperious dictate of past circumstances, the universities shall be re-opened on the 18th of this month, and that the matriculations shall close on the 25th of November next, conformably with the former practice.'

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* Vide Vol. iv, p. 173.

† At Palermo on the 1st of January, 1801.

ITALY.

Scarpa and Oriani.—The past has proved a year of great loss to the literary and scientific world. Leslie, Scott, and Crabbe, Hegel, Goethe, and Rask, Cuvier, Say, and Rémusat, have closed their career; and we are now called upon to deplore the loss of Oriani and Scarpa. Antonio Scarpa, a native of Lombardy, and one of the most distinguished anatomists of his times, expired at Pavia on the 31st of October last, at the advanced age of eighty-six, in the arms of his eminent pupils, Professors Panizza, Cairoli, and Casorotti, who had tended him, through a painful disease of the vesicular conduit, with really filial solicitude. His '*Anatomicæ Observationes de structura fenestræ rotundæ Auris*,' with which he opened his literary career in 1772, first drew upon him the attention of the medical world, and his '*Anatomicæ Disquisitiones de Auditu et Olfactu*,' which succeeded it in 1789, placed him amongst the first-rate anatomical scholars of his day. Afterwards, we find him lecturing from the professorial chair at Pavia; and, at the period of the establishment of the Cisalpine Republic, relinquishing his academical honours, rather than take the oath of allegiance to a power, which was obnoxious to him from its democratic birth. In his retirement he put the finishing hand to his celebrated work on Aneurisms, and tranquilly devoted himself to the duties of his calling, until Napoleon, on his visit to Pavia in 1806, being waited upon, as king of Italy, by the university authorities, was told by them, in answer to his inquiry after Scarpa, that his political bias had long since estranged him from their body. '*And what have oaths and politics and political opinions to do here?*' said the conqueror,—'*Scarpa is an honour to Pavia and my dominions. Let him be installed in his post again, with all the dignity becoming such a man.*' His subsequent labours, both as a teacher and writer, were highly conducive to the progress of chirurgical science; and the recollection of his ability, as a practitioner, combined with his amiable deportment in private life, will long be had in grateful remembrance by his fellow-countrymen. The Abbate *Oriani*, the father of the present race of Italian astronomers and mathematicians, survived Scarpa but twelve days, and died in the eightieth year of his age. He was born on the 15th of April, 1753, in the little village of Garignano, within a mile of Milan. From so early a period of life as four-and-twenty, until the present day, his name and labours have been constantly rising in the estimation of the scientific world; indeed, the clearness and accuracy of his calculations have never been surpassed. During his visit to England in 1786, for the purpose of purchasing one of Ramsden's quadrants and other astronomical apparatus for the use of the observatory at Milan, he was brought into contact with the late Dr. Herschel, and, from that time until the decease of the latter, continued in active correspondence with him. He took a part in measuring an arc of the meridian in Italy, as well as assisted Reggio and Cesaris in laying down a new trigonometrical triangle as the groundwork of a chart of Lombardy. On the discovery of Ceres by Piazzi†, who conceived it to be a comet, Oriani immediately investigated the elements of its orbit, and was thence enabled to identify it as a planet. His acquirements were not overlooked in the formation of the Italian Institute, under the auspices of the French emperor: he had the honour of being one of the selected thirty, who were its first members, and was afterwards *compelled* to accept of the dignity of a count, as well as to discharge the functions of one of the senators for the kingdom of Italy. For a long series of years, and up to the hour of his decease, he filled the situation of director of the observatory at Milan (which was his home and study) with a degree of application and perseverance, which attested his deep sense of the responsibilities attached to the appointment; and much of the esteem in which Carlini's 'Astronomical Ephemeris' is held, is due to Oriani's active superintendence. Though we must forego an enumeration of his various publications, it is impossible for us to omit naming his 'Tables of Uranus'—'Theory of Mercury,' and 'Elements of Spheroid Trigonometry,' as deserving the particular attention of the astronomical and mathematical student.

LOMBARDY.—There is much that is characteristic of an Italian sky in the common education of this country; and, upon the whole, especially as it respects the lowest classes, much which stands in need of amendment. The new-born babe is commonly placed with some peasant's wife to wet-nurse; it is removed from her at four years of age, and transferred to some townsman's dame to be lodged and boarded; here the child acquires such rudiments of education as it may be in her power to afford. At the age of seven it is sent to school. There is a custom prevalent throughout the plains of Lombardy, which sensibly accelerates the growth of the child's physical powers, and produces an extremely beneficial effect on its health. When the parents leave home to work in the fields, they do not leave their child behind them to wallow in the filth of a narrow, unwholesome room, but carry it with them in a cradle, and deposit it in some corner of the field under the shade of the vine, which throws its tendrils round the trees, or they protect it from the scorching rays of the sun behind the tall stems of some thick patch of maize. Whilst the rest of the family are hard at work, a stripling brother or sister, who is of too tender an age to lend any help abroad, mounts guard over the infant's slumbers; and at certain intervals its mother finds her way back to the infantile *bivouac*, and gives her child its meal, or provides for any other of its wants. The boy is accustomed at a very early age to assist his parents at their work; but as soon as the girl begins to outgrow the precincts of the nursery, she is removed from her parent's roof, and placed for education in some one of the numerous primary schools in the neighbourhood. These primary schools abound in all the Lombardy towns, and for both sexes; they are all connected with some indifferently well-appointed seminary, which, in most cases, owes its existence to the benevolence of the nobility.

There are two of the higher class of schools in Pavia for the use of students frequenting that university; the imperial college '*Ghislieri*,' which is calculated for sixty, and the '*Collegio Borromeo*,' which is calculated for thirty youths. In these they are boarded and lodged gratuitously whilst pursuing the university courses. There are two public schools also in Milan: the imperial '*Longone*,' near the Porta Nuova, for the reception of thirty pupils; and the '*Calchi-Taeggi*,' where there is accommodation for upwards of one hundred. Neither must we omit to mention the four public seminaries in Celana, Brescia, Como, and Sondrio. The number of private schools in Lombardy, for the education of boys, is thirty-one. One of the best institutions of the kind is the 'Military College' in Milan, which is appropriated to the education of children from the eight Italian regiments in the Austrian service; it contains three hundred young persons, the greater part of whom are the orphans of soldiers, who have died on the field of battle, or have been severely wounded. In addition to these, the college receives fifty sons of persons in the middle ranks of life, who pay a stipulated sum for their education. The female portion of the community are educated in some one of the sixteen establishments, conducted mostly by the Salesian nuns, at the head of which are the 'Imperial College of St. Philip,' the equestrian seminary 'Della Guastalla,' and the female school of the Salesian nuns, in Milan.

GREECE.

HYDRA.—This island is composed of perfectly naked, grey rocks, which appear to be of volcanic origin. The town is built around and up the western side of a confined bay, rising from it in terraces, which give it a handsome appearance from the water, in consequence of the number of large houses, which have been constructed in the European style. There are four thousand of them, and the greater part have an elegant white coating. But disappointment stares you in the face from the moment you step on shore. The intervals between the stately mansions of the affluent are filled up with wretched, ruinous cabins, and your patience and utmost care are put to the test in winding your way up the acclivities, through a labyrinth of dirty, ill-paved streets, which are so narrow in some parts, as not to afford room for more than two persons to pass at once. The population of Hydra amounts to some five-and-twenty thousand souls, and is of Albanian extraction, as well as the neighbouring island, Spetsai. The language in common use in both is Albanian to this day; but there are few who do not understand, as well as speak, Greek. Indeed the Hydriots calculate their mother-tongue will be extinct before another thirty years have rolled over their heads. The language spoken on this spot is in fact nothing better than a gallimaufry of Italian, Turkish, and Greek. The Hydriots are sensible of the importance of a good education, and alive to all the advantages arising out of an extended cultivation of the sciences; it is a common maxim with them, that 'to progress in knowledge is a noble ambition,' nor do they conceive it possible to pay a higher compliment than to speak of a man as having advanced in knowledge'—*καλὰ προχομμένος*. It is one of the worst stains which attaches to Capo d'Istrias' memory, that he endeavoured to retard, instead of seeking to advance, the intellectual improvement of his fellow-countrymen; and this at a time when he was filling all Europe with the mendacious representation of the number of schools which he had set on foot. As to Hydra, at least, it is notorious that he was bent upon doing nothing 'These Hydriots,' fell from him more than once or twice, 'untutored as they are, contrive to keep me in constant hot water; but how should I fare if I were to let them go to school?' This is the reason why Hydra, which is the third town in rank among the Greek capitals, has not at this moment a single public school. The parent, therefore, has no alternative but to educate his children himself, or incur the heavy expense of procuring private tuition for them; for, as to the seventy or eighty priests resident here, they do not possess sufficient information even to impart elementary instruction.—Nauplia, 29th July.

AFRICA.

Algiers.—(16*th September.*)—In spite of every obstacle, the colonization of this territory is beginning to take firm root. Two German villages will speedily rear their heads on the plains of Africa; Couba, for so the one is called, lies at the foot of the Aratsh, about five miles from the capital; and Ibrahim, the name of the other, which is situated more to the south, is about three miles farther from it. We are at present under tents, but the business of building is about to commence. The houses will be constructed at the public expense, and one of them will be given to every separate family. There are several hundreds of snug mansions in the vicinity of Algiers, and within two miles' walk of it; each of them surrounded with a strong wall. They lie either on the acclivities of mountains, or at the top of them; for the African is loth to house on even ground, and has such a fondness for the light of the sun, that he invariably selects a spot for his abode from which he may enjoy its earliest appearance. It will not cost me many lines to describe the situation and condition of the soil, its whole extent being a perfect desert, though susceptible of being converted into a Paradise. It produces every species of grain and fruit; melons, grapes, oranges in whole woods, sugar, coffee, &c. Excepting in the article of clothing and household equipments, you may live for next to nothing. At one corner, you are met by a meadow studded with jasmine, and at another, by a parterre strewed with the rosemary; in fact, you cannot set foot abroad without inhaling the fragrance of the choicest flowers and shrubs. Would that an end could be put to the interminable warfare which retards the cultivation of this heavenly region! The animal kingdom, however, is far wilder in its character than the vegetable; the country is infested with jackals at every nook and corner; their cry is precisely similar to that of a little child, though somewhat shriller, and salutes your ear as soon as the evening comes on; it is immediately re-echoed by hundreds, and in another quarter of an hour, by thousands; this lasts without cessation till break of day. Of apes we have but few, and those of diminutive size; nor are the larger kinds of snakes to be met with, but lions and tigers abound in the direction of Constantine. I never saw such beautiful geese as are peculiar to the mountain districts; hares we have in plenty; wild boars, rabbits, and hedgehogs of large size are of frequent occurrence, and turtles and tortoises of all sorts and growths to be had in abundance. They are the daily regale of the soldier. There is an immense number of the white swallow, which is here as large as a duck, and along the seashore, plenty of the fishing eagle; at times we are visited by the larger eagle, which flies down from its haunt in the lesser Atlas. As for sheep, goats, and camels, I am perpetually reminded of scriptural scenes, and could fancy myself a dweller under the tents of Abraham. Much is doing for the civilization of the country; we have already a French and Arabic printing press, and an Algerine 'Moniteur.' Within another twelvemonth we are promised a public library, and elementary schools for Europeans, Jews, and Moors.—(*From a letter from a German settler.*)

CAIRO.—There are some splendid mosques, and several spacious private mansions in this capital: but numbers of them are going to decay in consequence of the general poverty which pervades the country, and Cairo in particular; for its main dependence being commerce, nothing but ruin stares it in the face under the present system, by which the labouring classes have been reduced to penury. Arabian literature is from preference cultivated in this town, and by men who have entered deeply into it; I do not here allude to the ecclesiastics who swarm in Cairo, but to some amongst them whose erudition, so far as Arabic is concerned, is highly creditable to their assiduity. I found no difficulty, therefore, in meeting with a competent master; for the sheik's love of money, or rather his poverty, has got the better both of his contempt for the Frank, and of his religious fanaticism, which forbids him to let the unbeliever into the secrets of his sacred tomes. I could not find even a moderately qualified teacher of Turkish or Persian, and shall, therefore, refrain from prosecuting my study of these languages until next spring, when I shall probably shift my quarters to Constantinople.—(*From a letter written last summer.*)

UNITED STATES.

INDIAN SCHOOLS.—Time was, when the Catholic missionary seriously put it to the doctors of the Sorbonne 'whether it was lawful for the Indians to eat beavers' tails on fast-days?' An attempt to civilize, by means of a system out of which such a question as this could grow, was obviously calculated to ensure but one result,—a total failure. It never could work any essential or lasting impression on the mind of the Indian. The missionary of that day, as well as of the present, proceeds on principles to which the untutored will never submit his convictions; for his teacher never moves off his own ground; but confines his efforts within the set circle of his own ideas, than which scarce anything can be more foreign or incomprehensible to an Indian understanding. Much good is, however, doing by the exertions of benevolent individuals and societies in the United States, and their zeal is seconded by the government. The *Moravian* brethren have established two schools, containing two teachers and twenty-four pupils, among the Cherokee Indians in Alabama; and the '*American Board of Foreign Missions*' maintains five-and-twenty Indian schools, in which there are one hundred and thirty-two teachers, and eight hundred and fifty-eight youth: these are distributed amongst the Cherokees, Tuscaroras, Senecas, Osages, Chickasaws, Choktaws, Creeks, and Ottawas. The *Baptist General Convention* have under their direction six schools, containing forty teachers, and one hundred and seventy-nine pupils, which are established amongst the Pottawutomies, Ottawas, Cherokees, Creeks, Oneidas, and Tounawandas. The *Methodist Society* have opened two, supplied with sixteen teachers, and sixty-seven pupils, among the Wyandotts and Creeks; the *Cumberland Missionary Society* have a school, consisting of four teachers, and twenty youth, among the Chickasaws; the *Catholic Missionary Society* possess a school at Florissant, on the Missouri, where there are four teachers, and fourteen pupils; and the number of youth in the Choktaw academy in Kentucky, which is maintained at the expense of the Indians themselves, is one hundred and thirteen. To these must be added a variety of other schools, exclusively devoted to the education of the Indians; and I was informed that the whole number of pupils frequenting them is 1328. They are reported to me as exhibiting remarkable instances of docility and native talent.—(*Letter from Mr. W. Pirscher.*)

Touch of the Sublime.—'After being jolted to death along an execrable road,' says Pirscher, in another letter, 'which is nothing out of the common way in the States, I reached Columbus, the capital of the state of Columbia[*]; it is composed of some fifty and odd houses, and amongst them are a court house and state house, in the latter of which the senate hold their sittings. The town stands on a spot which was a perfect wilderness fifteen years ago. In front of the state-house is an inscription, characteristic of the *sonorous* phraseology of our American brethren, and to the following effect:—

Equality of right is nature's plan,
And, following nature, is the march of man.
Based on your rock of right, your empire lies;
On walls of wisdom let the fabric rise.
Preserve your principles; their force unfold;
Let nations prove them, and let kings behold,
Equality your first, firm-grounded stand;
Then *free election*, then your federal [Union] land[†].
This holy triad should for ever shine,—
The great compendium of all rights divine.
Creed of all schools, whence youth their millions draw,
Their themes of right, their decalogues of law;
Till man shall wonder, in these codes inured,
How wars were made,—how tyrants were endured!'

PHILADELPHIA.—*Jefferson College.*—Considerable exertions have been making during the past year to modify and improve the system of medical education in this college. Its affairs are managed by a board of ten trustees, residing in the city of Philadelphia. They have elected G. S. Pattison, Esq., the late Professor of Anatomy in the University of London, the former professor, Dr. Samuel Maclellan, having retired in order to afford them the opportunity. The following is the arrangement of subjects, and the names of the professors who now hold the appointments.

General, Descriptive, and Surgical Anatomy, Granville Sharp Pattison, M.D.

Principles, Practice, and Operations of Surgery, George Maclellan, M.D.

Theory and Practice of Physic, John Revere, M.D.

Materia Medica, and Pharmacy, Samuel Colhoun, M.D.

Chemistry, Jacob Green, M.D.

Adjunct Professor of Chemistry, Charles Davis, M.D.

Midwifery and the Diseases of Women and Children, Samuel Maclellan, M.D.

AUSTRALIA.

In our Second Number, we announced the establishment of a college at Sydney in New South Wales. We have just seen a Latin grammar on one sheet of paper published for the use of the college, and entitled, 'A Compendious Latin Grammar for the use of the Students of the Australian College, Sydney, New South Wales.' Printed at Sydney.

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[*] The traveller means the state of Ohio.

[†] The word 'federal' was originally inserted, but it has been superseded by that of 'Union.'

BRITISH.

CAMBRIDGE UNIVERSITY, *Oct.* 24.—The Seatonian prize for the best poem on 'The Plague stayed,' was awarded to the Rev. T. E. Hankinson, M.A., of Corpus Christi College.

The subject of the Norrisian Prize Essay for the ensuing year is 'The Conduct and Preaching of the Apostles an Evidence of the Truth of Christianity.'

The Cambridge Philosophical Society have had a charter of incorporation granted to them, which was formally accepted on the 6th of November.

Dec. 7.—The Vice-Chancellor has received from the solicitor of George Buxton Browne, Esq., a proposal to appropriate 2000*l.* free of legacy duty, part of a bequest left to the said George Buxton Browne, in trust, by the Rev. John Crosse, late of Bradford in Yorkshire, 'for promoting the cause of true religion,' and to transfer the said sum to the University for the purpose of founding three theological scholarships, to be called 'The Crosse Scholarships.' At a congregation on Tuesday last, a Grace passed the senate, agreeing to accept the proposal.

The following are appointed as the Prize Subjects for 1833.

1. The Chancellor's third gold medal for English poetry, subject—Delphi.

2. Representatives' two prizes of 15 guineas each, for Latin prose, open to all Bachelors of Arts not of sufficient standing to take the degree of M.A.; and two others of 15 guineas each, open to all undergraduates resident not less than seven terms.

Subjects—Bachelors, 'Quænam præcipue sint labentis imperii indicia?' Undergraduates, 'Utrum Servorum manumissio in Insulis Indorum Occidentalium confestim facta, plus boni aut mali secum afferat?'

3. Sir W. Brown's three gold medals to resident Undergraduates for the best Greek ode in imitation of Sappho; the best Latin ode in imitation of Horace; the best Greek epigram after the Anthologia; and the best Latin epigram after Martial.

Subjects—Greek ode, 'Thermopylæ;' Latin ode, 'Romanorum monumenta in Britannia reperta;' Epigrams, 'Prope ad summum prope ad exitum.'

4. The Porson prize, interest of 400*l.* stock.

Subject—Shakspeare: *King Richard II.* Act 3, scene 2, beginning—

K. Rich. '—— Know'st thou not,
'That when the searching eye of Heaven is hid,'

and ending—

'For Heaven still guards the right.'

Hospital Libraries.—(From a Correspondent.)—'A friend unfortunately met with an accident, which confined him in St. Bartholomew's Hospital for some months, during which I seldom neglected had read. On one of those occasions I heard those occupying the neighbouring couches to that of my friend's, regretting that they had no one to afford them so desirable a method of passing the time they found so heavy. This suggested to me that a *Library* in such establishments would be a most delightful appendage for the benefit of the patients. By my friend's removal to a different ward I found the same feeling of regret existed in many of the patients; and I have no doubt, if those establishments were visited, for the purpose of ascertaining the general feeling on the subject, there would be found a vast number, both male and female, desirous of enjoying the pleasure to be derived from a good library. Of the physical effects likely to result from a course of reading, I am not able to judge, and must therefore leave it for the consideration of others more competent. My motive for the above suggestion is, that the melancholy anxiety and despair, so easily perceived in the countenances of persons in such establishments, may be in some measure dispelled, and their pleasure as much as possible enhanced by having their minds usefully and cheerfully occupied.'

National School Society.—Very satisfactory proof is afforded by the last annual report of the National School Society, of the progress already made in affording the advantages of education to the children of the poor throughout England and Wales. It appears by the report, that on the 23d of May last there were 4624 schools, either Sunday or daily, connected, either directly or indirectly, with this Society, affording instruction to 400,830 scholars, which is conveyed to them on the Madras system, as introduced by Dr. Bell. The report contains, in addition to this statement, the results of a more general inquiry instituted by the Society as to the state of education. In an appendix the Society state, that 'in the first instance circulars were sent out to every parish church and chapelry contained in the "Clerical Directory," in number about 12,000. Of these, 9309 have made a return, and 7225 possess some school. No returns (as appears in the Table of the Counties) were obtained from 2013 places; 678 places (the difference between 9309 added to 2013 and 12,000) having been struck out of the list as containing for the most part very small populations, in no case amounting to 200 souls. On the whole, it appears that 9309 places have made a return; that they contain 10,965 schools and 740,005 scholars; and that 2013 places (possessing each of them a population of above 200) have not made returns,' the Committee having been prevented from obtaining them in consequence of the regulations of the Post-office, which do not allow the circulars to be sent and the answers to be received postage free, as formerly.

A Summary of the state of Education in Sunday and other Church-of-England Schools for the Religious Instruction of the Poor, throughout England and Wales, containing the number of Schools and Children in each Country.

COUNTIES.	Population in 1831.	No Returns from these Places	Schools,		Daily and Sunday.		Sunday only, or additional,	
			S. & D.	S.	Boys.	Girls.	Boys.	Girls.
Bedford	95,383	39	43	52	1,287	1,254	1,771	1,957
Berks	145,289	33	128	56	3,309	3,166	1,742	1,907
Bucks	146,529	42	65	102	1,906	1,216	2,949	3,508
Cambridge	148,955	49	74	54	2,002	2,109	2,376	2,419
Chester	334,410	14	109	84	4,571	4,037	4,567	4,948
Cornwall	302,440	62	105	54	4,235	3,155	2,239	2,237
Cumberland	169,681	24	79	54	2,617	2,074	2,278	2,293
Derby	237,170	48	112	77	3,470	3,101	3,289	3,423
Devon	494,168	115	251	141	9,546	7,721	5,247	5,251
Dorset	159,252	.	125	175	3,561	3,452	5,506	5,758
Durham	253,827	15	127	32	5,458	3,889	1 232	1,226
Essex	317,233	13	285	205	6,428	6,855	6,057	6,060
Gloucester	386,904	64	217	180	5,479	5,198	5,577	5,945
Hants and I. of Wight	314,313	..	242	122	8,045	7,286	3,541	3,719
Hereford	110,976	44	76	40	1,837	1,799	961	1,069
Herts	143,341	33	100	58	2,609	2,619	1,777	1,872
Hunts	53,149	21	35	25	716	749	794	749
Kent	479,155	44	298	134	10,966	8,232	3,548	3,440
Lancashire	1,336,854	26	245	272	15,329	12,998	23 690	24,546
Leicestershire	197,003	50	99	120	3,321	2,332	4,444	4,206
Lincoln	317,244	113	190	167	5,365	3,901	3,825	3,470
Middlesex	1,358,541	22	260	51	16,608	11,587	2,356	2,476
Monmouth	98,130	29	42	33	990	1,054	563	504
Norfolk	390,054	113	254	198	5,896	5,665	4,336	5,048
Northampton	179,276	48	154	151	5,033	2,831	4,112	5,036
Northumberland	222,912	30	93	30	3,376	2,758	1,240	1,193
Nottingham	225,320	40	102	91	3,290	1,801	2,549	2,849
Oxford	151,726	16	121	115	2 525	2,345	3,264	3,262
Rutland	19,385	5	27	21	525	349	375	583
Salop	222,503	49	149	41	4,570	4,304	1,592	1,408
Somerset	403,908	88	196	219	5,677	5,108	7,418	8,060
Stafford	410 485	48	177	88	7,254	5,461	4,260	4,208
Suffolk	296,304	83	159	209	3,998	3,479	5,193	5,691
Surrey	486,326	1	200	45	9,181	7,467	1,400	1,656
Sussex	272,328	54	154	91	5,496	4,802	2,379	2,379
Warwick	336,988	29	179	103	6,488	5,361	3,718	3,561
Westmoreland	55,041	9	76	30	2,178	1,583	1,046	827
Wilts	239,181	58	142	152	3,053	3,193	4,106	4,145
Worcester	211,356	39	80	98	3,243	2,544	2,757	3,110
York, E. R.	168,646	43	134	83	4,566	3,162	3,596	3,230
—— N. R.	226,235	49	139	67	4,725	2,867	1,899	1,845
—— W. R.	976,415	69	269	246	11,191	9,372	12,995	12,346
Totals in England	13,089,338	1,771	6,112	4,366	212,020	174,245	158,564	163,143
Anglesea	48,325	16	28	6	1,009	774	244	212
Brecon	47,763	22	17	8	460	379	199	397
Cardigan	64,780	29	32	20	1,104	893	919	915
Carmarthen	100,655	19	45	18	1,715	1,735	746	822
Carnarvon	65,753	19	26	4	1,009	718	130	72
Denbigh	83,167	20	38	8	1,326	1,064	232	222
Flint	60,012	7	35	6	1,257	1,219	274	213
Glamorgan	126,612	26	45	27	1,369	1,105	796	760
Merioneth	35,609	15	14	4	384	341	211	193
Montgomery	66,485	20	23	7	1,023	670	226	206
Pembroke	81,424	32	44	14	1,487	1,362	379	392
Radnor	24,651	17	11	7	182	158	117	143
Totals in Wales	805,236	242	358	129	12,325	10,418	4,473	4,547
Totals in England	13,089,338	1,771	6,112	4,366	212,020	174,245	158,564	163 413
England and Wales	13,894,574	2,013	6,470	4,495	224,345	184,663	163,037	167,960

The results of these inquiries, as compared with that of similar inquiries instituted in 1826, display the gratifying fact of an increase in the number of scholars, of nearly 350,000 scholars since the last-mentioned period, as is shown by the following abstract:—

RESULT in 1826.

Obtained by means of Circulars addressed by the National Society to the Clergy of the Established Church, under favour of a free cover granted by his Majesty's Government.

N.B. The population of England and Wales in the preceding census of 1821 was 11,978,875.

	Schools.	Scholars.
Returns, in which the Schools, &c., are accurately given	7475	474,928
410 Schools entered, the Children of which were omitted		20,500
Calculation upon the returns not received	924	55,000
Total	8399	550,428

RESULT in 1832.

Obtained by means of Circulars as in the Society's previous inquiry in 1826.

N.B. The population of England and Wales in the preceding census of 1831 was 13,894,574.

	Schools.	Scholars.
Returns in which the Schools, &c., are accurately given...	10,965	740,005
Calculation upon the returns not received	2013	160,320
Total	12978	900,025

British and Foreign School Society.—We have noticed this Society at considerable length elsewhere, but in order to show the nature of the inquiries instituted, we give the series of questions to which they require answers from the schools in their connexion:—

1. The name of the school, and when instituted; 2. Where situated; 3. If entirely on the British system; 4. Secretary's name and address; 5. Master's name, and when appointed; 6. Number of classes; 7. Number of monitors; 8 Number of schools, including monitors, and average attendance; 9. How many more could be admitted; 10. Increase or decrease during the past year; 11. Number admitted from the commencement; 12. Scholars' payments per week; 13. If the sets of lessons are complete; 14. Extent of instruction; what Scripture instruction; 15. When monitors are trained; 16. If any examination to which parents are invited; 17. If the parents are visited; 18. If any public examination of scholars; 19. If any plan to ascertain the attendance of scholars at Sunday-schools and places of worship; 20. If any library for the scholars; 21. What benefits have resulted from the establishment of the school. *Committee*—Number of members; meetings, how often; how they pay the master; any public meeting, and when.

STOCKPORT.—A free grammar-school, which has been endowed by the Goldsmiths' Company, for the education of 150 scholars in classical and scientific learning, was opened in April, 1832. The building is a handsome edifice, situated a little west of the town. The school-room is upwards of sixty feet long by thirty feet wide, with which the head-master's house, a convenient residence, has a direct communication. The first masters elected by the company on this foundation are the Rev. T. Middleton, M.A., head master, and Mr. Bayles, second master.

CHRISTCHURCH, HANTS.—To show how much may be effected by the perseverance and well-directed exertions of one individual, we are induced to give the following extracts from a Report, signed by H. Althans, the Secretary of the Sunday-School Union, published in the 'Sunday School Teachers' Magazine:'—

'Christchurch is a borough, situated in the south-west part of Hampshire, very nigh to the sea-coast. It has no great public road running through it. The church is a large ancient building, partly in the Gothic style, and was in former days a priory; it has a national school in its connexion, and also a Sunday-school. There is a barrack for soldiers close to the town.

'*Population.*—In the town there are about 1500 persons, and in the villages westward, northward, and eastward, within about five or six miles, about 2500. The chief employment of the lower classes is agriculture, but some females are engaged in the manufacture of the small chains which are attached to the main springs of watches.

'The Independent Protestant Dissenting Church, under the pastoral care of the Rev. Daniel Gunn, has in its connexion the following institutions:—

'1. The Public Ministry.

'2. The Sunday Schools, male and female.

'3. The Day School, upon the British system, containing about 260 boys and girls:

'4. The Library, for the use of both adults and scholars.

'5. The Loan Tract Society.

'6. The Auxiliary Missionary Societies, home and foreign.

'7. The Auxiliary Bible Society.

'8. Two Benefit Societies, one male and one female, for the relief of their members in sickness, &c.

'9. A class of young persons, who are instructed by the minister in moral and natural philosophy, and other useful branches of learning.'

The Sunday-school, of which only an account is given, is described as being in a very flourishing state. The scholars are divided into Scripture and reading classes. The former class contains about 320 scholars, monitors, and teachers; the latter about 100 scholars and teachers. The whole are subjected to the constant inspection of the minister, by whom the monitors and teachers are regularly instructed, and the whole are publicly examined every week. The Report also states, that 'the present minister, who is also the general superintendent of the school, commenced his labours at Christchurch in August, 1816. I was informed (says Mr. Althans) that religion was then in a very low state, the only evidences of its existence being a few half-smothered sparks, which were preserved from extinction only by their imperishable nature. The church was without union or organization; the congregation few in number, yet divided and diminishing; the average attendance at the meeting-house fluctuated at from 100 to 150 persons. In the Sunday-school the attendance varied from 50 to 80 scholars, among whom a few members of the congregation pursued their usual routine of Sunday-school instruction, till repeated discouragements had nearly exhausted their zeal. This little band of teachers formed the nucleus around which were gathered the throngs of young persons which have since been constantly increasing, till they have formed and sustained the present numbers. Besides which, many have branched off into the villages around, by amicable separations, and there are now similar institutions at the following places:—Throup, under the Rev. Mr. Waldo; Ripley, under Rev. Mr. Thurman. Both these ministers are from Homerton Academy, where they had the great advantage of receiving tuition in theology under the Rev. John Pye Smith, D.D.

'In those villages there are, at the present time, flourishing schools, churches, and congregations, who support themselves; and the vacancies caused at Christchurch, by these voluntary and friendly secessions, have, from time to time, been most agreeably filled up.'

High Wycombe.—A neat school-room, adjoining the Wesleyan Chapel in this town, has been recently erected by subscription, for the accommodation of the Sunday-school. This school is now attended by upwards of 300 scholars.

Norfolk.—The following statement, showing the intimate connexion between ignorance and crime, is extracted from the Report of the Chaplain of Norwich Gaol, to the Chairman of the Quarter Sessions, dated October 19, 1831:—'The number of prisoners examined by me now amounts to 2642, of whom 1161 could not read when they were first committed; 368 could read, but so imperfectly as to have obtained no previous information from it; 385 could read in the Testament; and 728 could both read and write.'

Plymouth.—The borough of Plymouth, comprising the parishes of St. Andrew and Charles, contains 31,088 inhabitants. According to an inquiry recently instituted, instruction is afforded to between 1500 and 2000 children. There are eight schools for children of the higher classes, and about thirty-six day-schools, not including dames' schools, which are very numerous. There are also six free-schools, one Lancasterian school, eight Sunday-schools, and about twenty other schools, but no national school. In addition to the above there is an infant school and an adult school; a Mechanics' Institute, consisting of 105 members; the Plymouth Institution, a philosophical association: a public library; several reading societies, conducted on the plan of circulating the books among the members and selling them at the close of the year; and many private circulating libraries.

St. Alban's.—A public examination of the scholars of the Royal British School was held in the school-room, Verulam-street, on Tuesday the 4th Dec., at which several clergymen and dissenting ministers, and a numerous party of gentlemen and ladies, were present. The examination was conducted by Henry Althans, Esq., of the British and Foreign School Society, and Mr. Lewis, the master. The boys acquitted themselves well, and displayed much improvement in reading, writing, and scriptural knowledge. This school was established about two years ago by John Hull, Esq., of Uxbridge, who fitted up the room at his own expense.

A public lecture on the Education of the Children of the Working Classes was delivered in the evening at the Town Hall, by Henry Althans, Esq., the attendance at which was so numerous that many persons could not obtain admission. The lecturer discussed the following interesting and important topics:—The reception of knowledge—the unfolding of the thinking principle—the formation of character—the effects of education on pauperism and crime—the influence of education on the present circumstances and immortal destiny of children. The principles of education advocated were explained by reference to the British system, and illustrated by two classes of boys who were examined on the occasion. The mayor of St. Alban's and many leading persons of this ancient town were present, who expressed the highest gratification at the information imparted, and passed a vote of thanks to the lecturer.

Horsham, Sussex.—Our readers may recollect that we presented them in No. VII. with an account of the state of education in Horsham. In our last Journal, No. VIII., we inserted some remarks on the first communication, which we thought it fair to do, as the parties gave their names in the second case, as our first correspondent had already done in the original communication. We have again heard from the gentleman who supplied the account of the Horsham schools for No. VII., and we must do him the justice to say, that whatever errors and omissions he may have made in the opinion of those who find fault with him, we believe he gave what he conceived to be a full and impartial statement of the facts. As to the charge of teaching Calvinism in the British schools, the master and mistress positively deny it; and three members of the committee, who belong to the Society of Friends, declare that they know nothing whatever of such doctrines being taught, and that anything of this kind would not be suffered by the committee.

We of course can enter no further into these different statements; but we cannot help thinking that our correspondent, who made this charge against the teachers in the British school, must be entirely mistaken. It is to us a matter of deep regret, and to the cause of universal education a serious injury, that its best friends split on various matters, which they cannot help feeling to be of much less importance to the interests of the community than the diffusion of those truths in which they all agree.

THE

QUARTERLY

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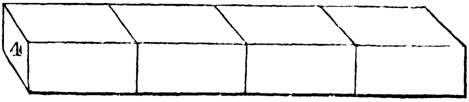
ON THE METHOD OF TEACHING FRACTIONAL ARITHMETIC.

IN the last Number we developed a method for giving the first notions of whole numbers to children. We now proceed to treat the fractional part of arithmetic in the same manner; premising, however, that on no account should this ground be entered until the pupil has the clearest notions, not only of the method of numeration, but of the first four rules in whole numbers We do not mean that he should be ready at the solution of questions which involve high numbers, that is, at the mechanical part of the subject, but he should at least be competent to perform any addition or subtraction of not more than four figures, any multiplication of two figures by two figures, and division of three figures by two others.

In treating of whole numbers, where it was sufficient that each *one* should be like the others, we used marbles or counters: these should now be entirely rejected; the child will be confused by any attempt to divide them into parts, as the whole and its parts will not then be entirely of the same character. So long as nothing more was necessary than to compare one counter with another, all was well, because each unit entirely resembled every other unit; but if we were now to cut these *ones* into fifths, the fifths could not be of equal dimensions, nor could the child make a *one* out of *any* five fifths. Neither will it be sufficient to take any number of balls, say six, and calling the whole six *one*, to call each ball *one sixth*, since this method, though advisable at a later stage, would only introduce confusion at present. It is, therefore, desirable that the unit should now be perfectly simple, and capable of division into parts exactly like itself; for which purpose we shall adopt *length* as the object of measurement.

We must also observe that the preliminary notions are *now* to be almost entirely created, while they did exist, though in a rude form, when the pupil first began the study of whole numbers. He has been accustomed to the consideration of several things of the same kind, but rarely to that of the division of one of these objects into *equal* parts. His *half* has, most probably, been merely a division into any two parts whatsoever, and he can accordingly, with perfect consistency, talk of the larger and the smaller half. There is, therefore, more preliminary work, and, as in the case of whole numbers, palpable means of instruction should be adopted. We should recommend the following simple apparatus, making no apology for putting the parent to further expense and trouble: if there be any one of this class who does not think the education of his children the very first object of his life, next to procuring subsistence for them, and arithmetic a most important part of that education, we advise him to laugh at us, and put this paper aside,—we are not writing for him. Let from twelve to twenty slips of cheap wood be procured, each exactly one foot in length, and about two-tenths of an inch in breadth and thickness. Let the first of these be divided by a line, or a scratch extending all round it, into two equal parts; the second into three equal parts; the third into four equal parts; and so on up to the eleventh, which will be divided into twelve equal parts. These might be enough at first, but we should further recommend several other slips, divided respectively into 36, 60, 84, 90, 100, 120, and 180 equal parts; which numbers are chosen on account of their having a great number of divisors, considering their magnitude. On the small ends of each rod let the number of parts be marked into which the foot is divided. The following is a representation of the rod in which the foot is divided into quarters:—



A common pair of compasses will also be necessary. It might be thought that one rod would serve the purpose of four, if the sides were differently divided, but this is not the case, as will be seen hereafter; and also that the halves and quarters might be placed on the same rod, and so on; which, however, would be directly against our object, as tending to something like taking for granted one of the simple propositions, of which we wish to furnish a palpable proof.

These rods having been laid side by side, the pupil is called upon to observe that they are all of the same length, being that which he has used and called a foot, if the suggestion of our last article (page 4) has been adopted; if not, that method should be now put in practice previously to going any farther. He should then have his attention drawn to the fact that each foot rod is divided into *equal* parts, that is, that the subdivisions of each rod are equal, but that those on different rods are unequal. This he should ascertain by measurement with the compasses. Again, he is to observe that *two* equal parts make the whole foot on the first rod, *three* on the second, and so on; and that the number of divisions on each rod is marked on its extremity. Let him call this number the *denominator* of the rod; the meaning of the verb to *denominate* having been previously explained by familiar instances. Let it now be told him that when three equal lines make up a foot, each is called one *third* of a foot, and so on; illustrating this phraseology by questions of the following form:—'Twelve pence make one shilling; what part of a shilling is one penny?' until he is ready with the answers. At last, let the half feet be shown him, and the name of one of the parts required; if he answer one *second* of a foot, inform him that he is right, but that the words 'one half' are usually substituted for 'one second:' if he answers 'one half' of a foot, ask him what it should be, if it were named like the rest; and thus lead him to the phrase 'one second.' Follow the same process with the words 'one quarter' and 'one fourth.'

If any person should think this detail rather minute, we are glad of this opportunity to inform him that it is not every pupil, educated in the ordinary manner, who knows what are the denominators of the fractions one half and one quarter without some reflection, and occasionally a mistake.

The next step should be to establish in the mind of the pupil the order of magnitude in the simple series *one half*, *one third*, &c. He is not by any means so familiar with the fact that one fourth is less than one third, as he is with its reciprocal, that four are greater than three; and, to accustom him to feel the first as strongly as the second, he must repeat it often, accompanied by reference to the simple reasoning which connects the two. He should then be exercised on the different fractions, by such questions as the following:—What is meant by one fourth of a foot?—What is the denominator of this fraction?—Name other fractions which are greater and less.—How many times is one fourth of a foot contained in one, two, three, &c. feet?—or, What is two feet in fourths of a foot, &c.? The abstract fraction, *one fourth*, should never be mentioned: it should, at first, always be one fourth of something tangible, and actually present; next of some sensible object not present; and lastly one fourth by itself, only when the pupil is able, without hesitation, to answer all the previous questions. Neither should the abbreviation $\frac{1}{4}$ be yet introduced. We may lay it down as a general rule that no new symbol should ever make its appearance until the words which it expresses are so well understood that the learner can exemplify them at length without an instant's hesitation.

The next step is to habituate the pupil to the more complex fractions—three fourths, two sevenths, &c. This may be done by taking one of the rods, that which shows fifths, for example, holding it so as to let only two appear, and asking the learner to count them. To the question 'How many are here?' should succeed 'Two of what?' the answer being *two* fifths of a foot; and afterwards 'How many fifths are left?' This process having been continued until the learner can show any fraction whatever whose denominator is within the compass of the rods, he should proceed to simple questions of addition and subtraction where the denominators are the same; such as—How many do two sevenths and three sevenths make?—What remains when three eighths are taken from five eighths? &c.; care being taken that the sum of the fractions shall not be greater than one foot: these should be done at first upon the rods, and afterwards in the head.

The term *numerator* may now be introduced, by requiring the learner to name some fraction, five sevenths, for instance, and having made him tell the denominator, by pointing out to him that the five is called the numerator, and explaining the term as that which *numbers* or counts how many parts there are in the fraction, while the denominator tells how much of a foot each of the parts is. The pupil should then be required to show different fractions having the same numerators but different denominators, and others having the same denominators but different numerators. Of these pairs he should be made to point out the greater and the less, until he has a clear perception of the following results:—Of two fractions having the same denominator the greater is that which has the greater numerator; and of two fractions having the same numerator the *less* is that which has the *greater* denominator. Of course we are not proposing that he should commit these sentences to memory; and, generally, we would observe that we are addressing ourselves to the teacher, and not to the learner; the teacher must, therefore, be on his guard against using our expressions when there is any difficulty in them.

The pupil should now be instructed how to measure several lengths, each of which is less than one foot, with all the rods in succession, marking between which subdivisions each length falls. This is intended to give him an opportunity of applying by himself what he has learnt, and will save the teacher some trouble. He should be made to tabulate the results, giving the nearest subdivision. Thus it might happen that one length may be denoted by one half, as its nearest value when the rod 2 is used, but much more nearly by five-ninths when the rod 9 is used, both being approximations only. In this way various fractions on one rod should be measured as nearly as possible on the others; for example, it should be found between what sevenths one half lies, between what fifths four ninths lies, and so on. These should be determined simply by bringing one rod in contact with another. There are also many properties of fractions which may be seen on the rods, and which will furnish similar exercises. For example, one fifth exceeds one sixth by more than one sixth exceeds one seventh; one third exceeds one sixth by more than one sixth exceeds one ninth, and so on. Again, two thirds is greater than one half, three fourths than two thirds, and so on; and the excess of two thirds above one half is greater than that of three fourths above two thirds. The judgment of the instructor will guide him as to the time during which this exercise should be continued, which should be until the learner has a tolerable notion of the different fractions whose denominators do not exceed ten; we mean, of course, so far as such a notion can be gained by the eye alone.

We would now begin to accustom him to the arithmetical way of expressing fractions, upon which no further explanation can be given except the bare fact that the denominator is written under the numerator, with a line between the two. There is so little analogy between this notation and anything which the child has previously learned, that further elucidation would be impossible. Before he proceeds any further, he should translate all he knows out of the old language into the new; for example, such sentences as—two sevenths and three sevenths make five sevenths,—which he may now write $\frac{2}{7}$ and $\frac{3}{7}$ make $\frac{5}{7}$; or, if the meaning of the simplest algebraical signs has been previously explained, $\frac{2}{7}+\frac{3}{7}=\frac{5}{7}$: but, if this has not been done, do not let the signs be now introduced at the moment when another totally new thing has just been learned. We have now completed the first great step,—namely, those preliminary ideas of the meaning and notation of fractions, which are indispensable to the right understanding of the succeeding operations.

The learner should now be made to understand the difference between *prime* and *composite* numbers. It should be pointed out to him that there are some numbers, such as 12, which contain other numbers an exact number of times; and others, such as 13, which contain no other number except 1 an exact number* of times.* He should then be required to make a list of all the prime numbers under one hundred, and of the *factors* of all those which are not prime. But in doing the latter, every factor so obtained should itself be reduced into its factors, if it have any. Thus, for example, 72 is 9 times 8, of which 9 is 3 times 3, and 8 is made by multiplying 2, 2, and 2. The *prime* factors of 72 are, therefore, 3, 3, 2, 2, 2. And it should be pointed out that 72 is divisible by either of these, and also by the product of any of them, as also that the multiplication of all together produces 72, in whatever order the operations may be made. The pupil should then, having resolved two numbers into their prime factors, be shown how to find the greatest common measure of the two, by multiplying together all those factors which are found in both. For instance, 72 is found to have the factors 3, 3, 2, 2, 2; and 90 the following ones 3, 3, 2, 5. The product of the common factors 3, 3, 2 gives 18, the greatest common measure of 72 and 90; while the remaining factors of 72, viz. 2, 2 which give 4, and of 90, or 5, give the quotients of 72 and 90 when divided by 18. The rule given in the books for finding the greatest common measure should not be introduced here, as we have no occasion for high numbers, and the process above described is more simple. A table should then be formed, extending from 1 to 100, of which the following is a specimen:—

Number.	Factors.	Number.	Factors.
50	2, 5, 5	55	5, 11
51	3, 17	56	2, 2, 2, 7
52	2, 2, 13	57	3, 19
53	———	58	2, 29
54	2, 3, 3, 3	59	———

Let the two rods marked 9 and 6 be presented to the pupil, and let him be required, as in former cases, to express each sixth in ninths. He will find that one-sixth lies between one and two-ninths, but that two-sixths is exactly three-ninths, and also that four-sixths is exactly six-ninths. On referring to the rod 3, it will be found that two-sixths is also one-third, and four-sixths two-thirds. Let this and other results of the same sort be written down; for example,

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* Or the child may learn this experimentally, by arranging 12 beads in parcels of *twos*, *threes*, &c.; while he will find that 13 beads cannot be arranged in any equal parcels of more than *one*.

$\frac{2}{6}$, $\frac{3}{9}$, and $\frac{1}{3}$ are the same,
$\frac{6}{12}$, $\frac{5}{10}$, $\frac{4}{8}$, $\frac{3}{6}$, $\frac{2}{4}$, and $\frac{1}{2}$ are the same.

When a sufficient number of these are collected together, let the pupil be called upon to notice that no two fractions of a foot are the same length, unless the numerator of the first can be changed into the numerator of the second by exactly the same multiplication or division, which changes the denominator of the first into the denominator of the second. Take, for example, $\frac{2}{6}$, and $\frac{3}{9}$. If the learner be asked how to change 2 into 3, he will probably answer, by adding one. If, however, he be asked to change 2 into 3 by multiplication and division only, he will be at a loss. He must then be shown, which will immediately appear to him, that 2, divided by 2 and multiplied by 3, gives 3, and the same operations performed upon 6, namely, division by 2 and multiplication by 3, give 9. Or it may be thought preferable to show the coincidence of $\frac{2}{6}$ and $\frac{1}{3}$ by the rods, and afterwards of $\frac{1}{3}$ and $\frac{3}{9}$. Both methods may be employed with advantage. The rods should now be read again and again, until the learner can give all the simpler equivalent fractions in the following way,—one-twelfth; two-twelfths, one-sixth; three-twelfths, one-fourth, &c. This having been done, it should be noticed that the scale of twelfths also contains that of sixths, fourths, thirds, and halves, and the pupil should mark off these several scales on the one which contains them all with chalk, one after the other.

It should be remarked, at the same time, that 12 is divisible, without remainder, by 6, 4, 3, and 2. The same process should be repeated with other rods, and the instructor should be satisfied with directing the attention of the pupil to the fact, in such a way as to enable him to apply the same to another case, without any reasoning at present. Our object now is to convey clear notions of the value of fractions to the eye and to the mind, as a preparatory step to the process of reasoning, by which the results obtained will be afterwards connected. The preceding exercises should be continued until the pupil can with facility find the scale on which any two sets of fractions can be found, and will look, without hesitation, for the scale of twelfths, to find both the thirds and fourths, and so on. In looking through the different cases, he will find that, though generally the two denominators of two different scales may be multiplied together, in order to have the denominator of the scale which contains both, that there are cases of exception; for example, the sixths and fourths are found on the scale of twelfths, as well as on that of twenty-fourths. This will be the time to make him remark that 6 and 4 have a common multiple less than 24, owing to their having the common measure or factor 2. He should then be exercised in finding the least common multiple, by dividing the two numbers into factors from his table above-mentioned, joining with the factors in the first number all those of the second, which are not common to the two, and multiplying the whole together. Thus, in the former instance, of 72 and 90, made respectively from the factors 3, 3, 2, 2, 2 and 3, 3, 2, 5, the factors 3, 3, 2, are common to both, and there remains from the second, 5, which, multiplied by all in the first, gives 360; so that, as he will then know, the scale of 360th parts is the lowest which exhibits the 72nd and 90th parts. After sufficient exercise on this part of the subject, it may be shown that the halves of the halves are found on the fourths' scale, that the thirds of the fourths are found on the twelfths, and so on. Thus, any question of *multiplication* of fractions, as it is called (though this name should not be used at present), may be solved, provided the product of the denominators does not go beyond the rods. For example, the learner is asked the following question. What is two-thirds of one-fourth of a foot, or what single fraction of a foot is obtained by dividing the foot into four equal parts, and taking two-thirds of one of those parts? He knows that the thirds and fourths are both found in the scale of twelfths, on which scale he finds the fourth divided into three parts, each of which is a twelfth, so that two-thirds of one-fourth is two-twelfths or one-sixth. We are not anxious that the rule should be engraved in the pupil's memory at this period; he cannot fail, after a sufficient number of examples, to stumble upon it; and it would not be judicious to stop the course of his investigations, by any such piece of mechanism, one moment before that time.

With regard to the addition and subtraction of simple fractions, let the pupil now be asked which is the greater of two fractions, in which the answer is not very evident to him at first, for example, two-thirds and three-fourths. He knows that he will find both of these on the scale of twelfths, which he should then be made to divide into thirds and fourths, placing chalk marks of different kinds on each of these divisions. The answer to this question will then be evident, as well as the number of twelfths, by which one exceeds the other. Neither will the sum of two fractions offer any difficulty, when it does not exceed the whole foot. The learner should at this time be called upon to notice, if any difficulty be found in adding, that it is indifferent from what part of the scale any number of fractional parts are taken; for example, that the first and fourth quarters, or the second and third, constitute the half, as well as the first and second.

The most difficult process is the division of one fraction by another; a name which, like that of multiplication, it would not be wise to introduce at this period. Nevertheless such a question as the following might be asked:—'I bought two-thirds of a foot from a man who had three-quarters to sell; how much of what he had to sell did he sell to me?' This would be a puzzling question, since the learner, though perhaps very willing to admit that more than half of the quantity was sold, would not see any means of determining the precise fraction. Let him then mark out the thirds and fourths on the scale of twelfths, rubbing out afterwards all his marks, except that which distinguishes the quantity to be sold and the part of it sold. Showing only three-fourths of the foot, ask into how many parts it is divided on the scale of twelfths, which is 9, and how many of them are sold, which is 8. The learner will then, if he understands the preceding part, see that eight-ninths of the whole three quarters is sold. This exercise should be often repeated, and also such as are exemplified in the following questions, of which we give the method of solution. If three-fourths of a foot cost a shilling, how much will one-third of the foot cost. The learner may imagine the shilling rolled out into silver wire, of such thickness as to be three-fourths of the foot in length. This may be represented palpably by a bit of string. The question then is, how much of the string is one-third of the foot in length. Removing the string to the scale of twelfths, where both thirds and fourths are found, it will appear that the string extends over nine parts, of which one-third of the foot contains four; so that one-third of the foot costs four-ninths of the shilling. Again, if three-fourths of a shilling be given for the whole foot, how much of the shilling should be given for two-thirds. Here the whole shilling must be so rolled out, that three-quarters of it shall extend along the whole foot; that is, when applied to the scale of twelfths, there will be twelve parts in three-quarters of the shilling, and four parts in one-quarter; consequently, sixteen parts are the length of the whole shilling. Of these parts two-thirds of the foot contains eight, so that eight-sixteenths, or one-half of the shilling, is the answer. It may here be objected that these questions might be more simply answered by converting the fractions into whole numbers; by saying, in the last example, that four feet must cost three shillings; at which rate two feet would cost three half-shillings, and two-thirds of a foot the third part of this, or one half shilling. This is true; but it must be recollected, that the mere solution of such questions is no part of our object. We want to give the beginner a notion of fractions, as such; not to avoid the difficulties by working only with whole numbers; and to accustom him to the determination of the fraction which one quantity is of another, when both are given in terms of a whole. The rules which he will afterwards demonstrate and work by, will be in effect the simpler process just described; but, for the present, he is to reason upon *fractions*, keeping in mind that they are fractions, and accustoming himself to, instead of avoiding, the real difficulties of the subject. This, with the assistance of the tangible illustrations which we have used, will not be found impracticable.

The pupil now returns to the division of whole numbers, which he left incomplete whenever there was a remainder. Let some simple example be taken, such as the division of 7 feet into 3 equal parts. If each foot be divided into three parts, one of those parts goes to each third of the 7 feet, so that 7 thirds of one foot, or 2 feet and one-third, is the third of 7 feet. The pupil should repeat and demonstrate similar results until he is familiar with them, care being taken that no confusion arises from the phrase *seven-thirds* of a foot, which must be explained simply as a third of a foot repeated seven times, making more than a whole foot, and not a part taken out of a single foot, as in all the fractions hitherto used. He must then repeat questions on the various rules hitherto obtained, with these fractions greater than unity. He will find no difficulty in converting whole numbers into fractions, such as seven into fourteen halves, twenty-one thirds, &c.

The extension of the meaning of words is made too soon in our works on arithmetic. Among them we may mention multiplying by 1, dividing by 1, using the fraction $\frac{3}{1}$ to stand for 3, and, above all, the terms multiplication and division of one fraction by another. If there be a notion which the pupil is sure to catch from the preceding arithmetic of whole numbers, it is that multiplication increases the multiplicand, and division diminishes the dividend. Nevertheless, on coming to fractions, he finds multiplications, which decrease the quantity multiplied, and divisions, which increase the quantity divided. The connexion between the different cases may be explained thus. Let the two following questions be given:—If one yard cost 7 pence, how much will 8 yards cost? If one yard cost $\frac{2}{3}$ of a penny, how much will $\frac{4}{5}$ of a yard cost? In the first case the answer is clearly 8 times 7 pence, and the term multiplication may be applied. In the second case $\frac{4}{5}$ of $\frac{2}{3}$ of a penny must be taken, giving, by the process already explained, $\frac{8}{15}$ of a penny, which is less than $\frac{2}{3}$ of a penny. The rule derived from the second has the name multiplication given to it, incorrectly, as far as etymology is concerned, because it is the process which must also be applied where the given numbers are fractions, and real multiplication *would* have been performed, *if* they had been whole numbers. This the pupil should be told at length, and a similar explanation should be given of the term division when the fractional rule has been obtained from solving the following questions :—If 8 yards cost 56 pence, what does one yard cost.? If $\frac{5}{6}$ of a yard cost $\frac{2}{3}$ of a penny, what does one yard cost ? The learner should also be made to dwell on such expressions as—

$$\frac{23}{\frac{1}{3}} = 69 \qquad \frac{\frac{2}{5}}{\frac{7}{8}} = \frac{16}{35} \qquad \frac{\frac{72}{8}}{\frac{3}{2}} = 6$$

It being explained to him that if the numerator contains the denominator an exact number of times, the fraction stands for that number; but that if this be not the case, the numerator, though not an exact number of times the denominator, is a fraction of it, as in the second example, where $\frac{2}{5}$ is $\frac{16}{35}$ of $\frac{7}{8}$, that is, can be made from $\frac{7}{8}$ by cutting the latter into 35 equal parts, and taking 16 of them. He should also be required, as an exercise, to form the first 20 whole numbers from any given fraction by multiplication, division, or both, as the case may be, until he can readily give the steps which will turn any number, whole or fractional, into any other. This is, in truth, the main difficulty of the subject; and should be dwelt upon in proportion to its importance. Thus explanations of the following kind should frequently be given. The question asked is ;—what is meant by saying that 1 divided by $\frac{3}{2}$ gives $\frac{2}{3}$? And the answer may be given in either of the following ways ; $\frac{3}{2}$ is made into 1 by taking the third part of $\frac{3}{2}$ twice ; or 1 does not contain $\frac{3}{2}$ as much as once or a whole time, but only two-thirds of a time. The second of these explanations should be further developed ; beginning with the familiar explanations of pounds, shillings, and pence, or feet, inches, and yards, representing the same length both in yards and feet, using fractions of either if necessary, until the pupil catches the idea that the unit is arbitrary, and that every magnitude may be represented by any number or fraction whatsoever, by properly assuming the unit.

When the ordinary rules contained in the books have been studied, the pupil, if he be destined to pursue the mathematics to any extent, should repeat them on fractions which have fractional numerators and denominators, first by reducing these complex fractions by the rule already obtained for division, and next without any such reduction. For example, in the addition of—

$$\frac{\frac{7}{3}}{\frac{4}{5}} \qquad \text{and}$$

which, in their simplest forms, are $\frac{35}{12}$ and $\frac{27}{2}$, giving the sum $\frac{197}{12}$. But if the usual process be followed, using the addition, multiplication, &c., of fractions instead of whole numbers, the process may be performed thus—

$$\frac{\frac{7}{3} \times \frac{2}{9} + 3 \times \frac{4}{5}}{\frac{4}{5} \times \frac{2}{9}} \text{ is } \frac{\frac{14}{27} + \frac{12}{5}}{\frac{8}{45}} \text{ or } \frac{\frac{394}{135}}{\frac{8}{45}} \text{ or } \frac{17730}{1080}$$

which is the same as $\frac{197}{12}$. This method will furnish a method of verification, which will aid the instructor, and save some drudgery.

With regard to decimal fractions, there is no considerable difficulty which has not been already considered, with the exception of the notation. The pupil may be made familiar with the scale of tenths and hundredths, by the palpable illustrations already used, and afterwards with those of thousandths, &c. From the very commencement, he should be made familiar with the conversion of hundredths into tenths, by the constant repetition (with explanation) of the table;—ten hundredths is one tenth, twenty hundredths is two tenths, &c., and he should also be exercised in the reduction of a number of hundredths to its *nearest* tenth, by being made to find out, for example, that 37 hundredths lies between 3 tenths and 4 tenths, but nearer to the latter. The same method should be pursued with the hundredths, thousandths, &c. He should then separate a number of thousandths, for example, into its tenths, hundredths, and thousands, such as 486 thousandths into 4 tenths, 8 hundredths, and 6 thousandths, until he is as familiar with this process as with the previous part of the decimal notation. Recourse may then be had to the ruled columns used in the last Number, in which a dotted line may be made to separate the column of units from that of tenths. Thus 1 in the first column on the right of the dotted line will stand for one-tenth of a unit; in the second column for one hundredth of a unit. After a time the lines may be rejected, any empty columns after the units column may be filled up with ciphers, and the place of the dotted line preserved by a single point, placed between the units and the tenths. This method having been fully explained in the last Number, there is no occasion to dwell upon it here. We would recommend, however, that the decimal point should always be placed at the head of the figure, and not, as is very often done, at the bottom. Thus 6=8 should be written 6·8, and not 6.8, or 6,8, the second being *reserved to signify* six times eight. This will save some confusion when the student comes to the subject of Algebra.

As soon as the meaning of the decimal point has been established, the first exercise should be upon the effect of removing it any number of places to the right or left. Thus the student should write such series as ·00681, ·0681, ·681 6 81, &c., both in the decimal and common notation, and should be required readily to assign the multiplication or division, which will reduce any one of this series to any other. This is not much attended to in ordinary works on the subject. In demonstrating the rules, the student should reduce the decimal notation to the common fractional one, which removes all difficulty, if he understand the methods for ordinary fractions. The only rule which will cause any embarrassment is that for division. This must be preceded by the rule for turning any common fraction into a decimal, approximately. We would recommend that all rules relative to *circulating* decimals, as they are called, should be entirely omitted. They are of no use in practice, and the theory cannot be understood previously to that of geometric series in general. The reduction of common into decimal fractions may be thus simply taught. It is wished to ascertain how many thousandths of the unit is contained in the seventh. The division of $\frac{1}{7}$ by $\frac{1}{1000}$, with which the student is already familiar, gives $\frac{1000}{7}$ or $142\frac{6}{7}$, or one-seventh contains 142 thousandths and six-sevenths of a thousandth part, or 143 thousandths nearly, that is ·143. The rule should not be applied until the student has worked a large number of examples in this way. The division of one decimal by another amounts to the reduction of a given fraction to a decimal, as may be shown by the common method. Thus 6·81 divided by ·014 amounts to the reduction of $\frac{14}{6810}$ to a decimal fraction. This method should supersede the common one for some time, until the student can nearly guess in what part of the quotient the decimal point will be found.

As our object is rather to point out the way in which the first principles may be taught, than to give a detailed course of instruction, we shall not enter further upon the subject of arithmetic. We must observe that the want of a familiar acquaintance with common and decimal fractions is the source of nine out of ten of the difficulties which are commonly found in the study of algebra. Still more is this defect the reason why so few are perfectly at their ease in the processes of commercial arithmetic. It seems to be a tacit agreement between elementary writers on this last subject and their readers, that no knowledge of decimal fractions shall be assumed to be possessed by the latter. Thus it is that many cumbrous processes* are introduced, involving pounds, shillings, pence, and farthings, which, if the reader had only the most moderate knowledge of decimal fractions, might be greatly simplified. This will never be remedied, until rules are not only learnt, but understood.

We shall proceed, in our next Number, to the elementary study of Geometry.

EDUCATION AMONG THE POORER CLASSES OF SOCIETY.

It is the opinion of a great number of those possessing affluence and power in many nations of Europe, and even in the most enlightened, that education, if not exclusively enjoyed by the richer classes of society, ought at least to be restricted and limited among the poorer classes to the first rudiments of reading, as far as this is necessary for religious instruction, to which they are willing to add some practice in casting up numbers, and perhaps a little writing. Their chief argument in support of this opinion, if it do not entirely proceed from selfish principles and motives, is this : they maintain (arguing from pretended experience and facts), that knowledge, possessed by those who have not the means to live in a sphere which would enable them to make use of it, will produce a restless, dissatisfied, and turbulent disposition, averse to all inferior occupation; and, what is worse than all, will afford people the means of practising their disorderly habits, and often committing crimes, with more dexterity and skilfulness.

This opinion, however, is not only unfounded, as sound reasoning and correct observation show it to be, but the most limited experience will prove it to be erroneous. Instruction, far from producing those effects in the lower classes of society when extended too far, i. e., according to the opinion of its opponents, beyond the very beginning of it—can never be extended far enough in order to produce the most beneficial effects on a nation at large. The mode of doing this will be a secondary consideration, if the principle be once admitted, that it is of the highest importance for the welfare of a nation to have education generally diffused through all classes, and extended as far as circumstances, i. e., means and time, will allow.

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* See the 'Penny Magazine, vol. ii. No. 52.' 'Simplifications of Arithmetic, No. 1.'

It is well known, and may be confirmed by daily observation, that the human mind, when gifted with any ability above the average, may employ this ability both in doing more good and more evil than if it were possessed of less or none at all. Clever persons will almost always be found to have either an excellent, or particularly bad, character, sometimes one compounded of the qualities peculiar to each. It is also an acknowledged fact, that clever and gifted persons are born in all ranks and classes of society without any distinction. Now the question arises;—if persons gifted with talents are those that generally do most good or most harm, and if they are to be found equally among the higher and lower classes, what circumstances will most likely lead them to turn their abilities to good or to evil purposes? and in what classes are those particular circumstances prevalent?

The human mind, in the same proportion as it is gifted with talents, feels a stronger or weaker desire of employing them. A clever boy is generally the most troublesome, constantly requiring something striking and rather uncommon, to attract his attention and engage his faculties. Now, if a proper field be opened to the mind for the exercise of its faculties, the gifted understanding will distinguish itself both for its superior success and its moral excellence. Any experienced and careful instructor of youth will not want instances to convince him of this; but who has not heard of many cases in common life where troublesome and even vicious persons have become quiet and most useful members of society after a congenial sphere of action was assigned to them?

It may safely be laid down as a principle which experience will never contradict—'Give to the human mind, especially the young mind, proper occupation, that is, lead it into the right path, and it will persevere in a course of just and useful action.' On the other hand, it is as infallible a truth—'Leave the inclinations of the human mind to themselves, or deprive them of a proper and laudable object, and they will go wrong, and degenerate into evil propensities; and as, in proportion to their strength, they would have distinguished themselves for useful, honourable, and noble purposes, they will in the same proportion excel in producing mischief.'

This applies chiefly to the *youthful* mind, which cannot possess reason strong enough to guide itself.

All inclinations of the human mind, arising from its possessing abilities for various attainments, are naturally divided into three distinct classes, agreeing with the different nature of those attainments. The human mind feels a desire for knowledge; or a taste for arts, together with a desire for what is pleasing, agreeable, and beautiful; or it feels an impulse for action, which is manifested by the love of exercise and games, by courage and a spirit of enterprise. These three inclinations are found in most, if not in all children, provided they are not left defective by nature; but one will generally be found predominant. But as children grow up under the most varied circumstances, the same inclinations will meet with very different encouragement, and frequently with the most decided opposition; so that in grown people they will be so completely changed, that their original distinction and prevalence can hardly be recognised. Yet many striking instances of one predominant inclination in the human mind are to be met with, manifesting itself, and at last obtaining its sway even at an advanced age.

Now, from what has been said, it is clear that these three distinct inclinations will be found equally strong in children of all ranks, in the meanest hovel as well as in the splendid mansion of the great and wealthy. It also follows, that if education, so far from being generally spread, is purposely withheld from the most numerous class of society, from the labourer, the tiller of the ground, and the family of the poor artizan; and that if want of opportunity and proper objects to turn those inclinations to a useful account *do* lead to evil propensities and crimes—these will be more frequent among the poor than among people of fortune, who have the means both to encourage and direct the inclinations of their children by a liberal education, and open to them an honourable and congenial field of action in which they may distinguish themselves. Other causes not entering into the present consideration, such as temptations, &c., tend to counteract the advantages already mentioned as being on the side of the rich; yet notwithstanding this, crimes are more frequent and more numerous among the poor and ill educated than among any other equally numerous but more opulent part of a nation.

It may be asked how can education be made the instrument of diminishing and preventing crime among the lower classes; and how is such an education practicable? It is true, that education may not be of that paramount importance for a nation in an infant state of civilization; indeed, among the mass of the people at that stage, it may hardly be required at all as a means of preserving and ensuring its healthy state. But when civilization is in an advanced state, education is the only means of preventing such evils as may attend civilization from destroying all its good effects, and of checking the ruin of a nation by preserving all its limbs in a sound state. The upper and middle classes of society are in possession of education in all *civilized* nations of Europe; and if their moral state be not much superior to that of their poorer fellow-creatures, it is because a bad education is worse than none at all. 'What is right education?' is a question of more importance than the present, which, however, is to be limited to this only; 'what will be the effects of instruction being extended to the lower classes;—and, may it be carried as far as means and time will allow, with beneficial consequences?'

In a civilized nation like the English of the present day, it is certainly true that children of the poorest parents, who are deprived of almost all instruction, must still possess more intelligence than if the whole country was less civilized. The mere hearing the language spoken, the seeing or hearing of the wonderful machinery of modern invention, large towns, splendid houses, all this will naturally awaken ideas and faculties, which in rude and simple times would have slept for ever. Now let us descend into a village or small town among the merry and noisy, though ragged youth of its poorer inhabitants. In the first place, in the heart of every one of these children, there reigns a desire for action, which chiefly manifests itself in frolicsome games. With respect to this desire for action, the children of the poor will perhaps have the advantage over those of the rich; for their parents being obliged to gain their daily subsistence by work, will soon find some useful employment for their children, which is all that their welfare *in this respect* requires. The only thing to be feared is either *want of employment,* which accustoms youth to lazy habits, and, if there be any spirited boys among them, to mischief;—or *improper work,* as that of children employed too early in large manufactories. All that education can do to obviate these evils in some degree is, to assign a fit place for games and other athletic amusements for its younger population, both in villages and large towns; and perhaps to introduce some gymnastic exercises, such as climbing and jumping, &c.

Much more important is the next bent in the youthful mind, that *for pleasure.* It is true, fewer temptations or opportunities for pleasure surround the children of the poor than those of their wealthier brethren, but still enough to oblige us to call to our aid the best means which education can afford for preventing mischief. The wish for pleasure, so general among all individuals, will always be found to be strongest in those who have most sense and feeling. Sensual enjoyments afford pleasure; but it is also the sole object of every art, from the lowest to the most sublime, to afford pleasure; even the pain which a tragedy produces is pleasing, or why did we wish for it, and seek to repeat it? Now here, everything will depend on the first direction that is given to that wish for pleasure, and, if the expression may be allowed, to what food we accustom it. The inclinations of the human heart, and particularly that for pleasure, may lead to bad habits of all kinds; but as the inclinations do exist, what can be done better than to direct them to the most noble, or at least most harmless objects? 'Suppress them!' This would, indeed, be the safest means of preventing the commission of evil; but what sort of good actions would proceed from a mind whose natural *inclinations* are dead?—and, which is easier, to guide and control inclinations, or to completely suppress them?

Now, let us again introduce ourselves into our low, but not the less interesting society. Among the whole crowd of the younger and poorer village population there will mostly be one or two, or several, of more sense and feeling than the rest. These will give the tone to their social conversation; during their merry and often riotous meetings they will take the lead, distinguishing themselves by their witty and roguish, or more frequently, as the taste of the company may be, by their coarse and obscene remarks and tricks; and they will become the very introducers or encouragers of all moral corruption and depravity. If there be any feeling for poetry in them, which is by no means unfrequently the case, they will catch hold of loose songs and stories, of which there will always be a full supply. Now, these leaders being always, as any one may convince himself, the cleverest boys of the place, it is a more than probable supposition, that if from their fifth or sixth year they had been made regularly to attend a well-managed village-school, supplied with useful books and other advantages, their senses and feelings would have found better objects which would soon have attracted their inclinations, and left them less opportunity for vulgar, mean, and immoral things. The evil would not be thus entirely removed, but it would be diminished. Instead of coarse songs, others of a better description, and the practice of instrumental music might amuse them in their leisure hours, —instead of idly lounging about, they might be engaged at home learning their lessons. If the practicability of such a state should be doubted, we ask—is this not the actual state of many parts on the continent?

Again, those boys who have most understanding, when they are grown up a little, will be the first among the lower people to doubt on all subjects. They will be the first to question the most sacred truths, 'because they see no reason why to believe them.' Possessing more understanding than moral feeling, they will be addicted to lying, and will want the *sense* of honesty; for 'they do not see any reason why the rich should have plenty, and the poor suffer, when a little taken from the rich will be a great deal to the poor, and greatly benefit them without perceptibly injuring the rich.' It is reason left to itself unguided, and priding itself on its own insignificance, that leads to all deliberate crime. It would be impossible and also useless to enumerate the many errors and crimes into which uninstructed reason serving personal interest and inclinations will lead the man, who, from want of education, is deprived of the means of using his reason for the discovery of truth. Truth we are unable to attain without either instructing ourselves or being instructed, the first of which is by far the more difficult; and though there are instances of the very poorest and lowest individuals having worked their way by self-instruction into the fields of science, yet these instances are rare, and generally attended by some fortunate accident, as the finding of books which attract their curiosity, or the obtaining of some kind patronage. It is, therefore, instruction alone which will give to a mind inquiring after truth its appropriate and salutary employment, and prevent it from doubting what is true, and easily persuading itself to what is, or rather seems to be, profitable and desirable.

Only extreme cases have been here considered, but this will be found what is chiefly required; for it is from the example of the most clever and gifted persons that the advantages or disadvantages of education are most clearly seen. They are the leaders, whenever such are wanted, in what is bad; and merely to *remove* them would be an important advantage. The more simple and uninstructed are generally more harmless, if they are not used as the blind instruments of designing persons, for which certainly, in their ignorant state, they are particularly fitted. Want of education in them does not so much produce evil, as it prevents the good which would result from the moral strength, which they would derive from instruction; and this is one of the advantages of general education.

It is yet to be observed that, in a nation in a low and rude state of civilization, education may not be required for the inferior classes, in order to insure the welfare and prosperity of the nation. The relations of the different classes are more simple; and if the poorer suffer a great deal, the higher classes are not much more comfortable. It is education and civilization which the *whole* nation is in want of, and of these the upper classes must possess a considerable degree before any can descend to the inferior ranks. The forms of religion also, being in a rude state of society more material, speak more powerfully to the senses, and through these to the feelings; and this may be adequate to the object to which they are directed. Stealing and other crimes are not so easily perpetrated, because the social relations are more simple; crime cannot be hidden long, and punishment is prompt and effectual. There are also fewer inducements and temptations for evil actions. How all this changes in a civilized nation, and how general education becomes more necessary, results from what has already been shown.

It remains now to point out in what the instruction of the poorer classes ought to consist, and how far it may be practicable.

Besides reading, writing, and arithmetic, the following subjects ought to be taught:—

Reading ought to be united with *history*. The best and first history, of course, is that of the pupil's native country, which should be written, we need hardly say, very differently from any book of the class yet published. A school library, stored with useful books, might afford inestimable advantages. And why should England see her labours for promoting knowledge and enlightening mankind turned to a better account in other countries than in her own?

To *writing*, i. e. calligraphy and orthography, should be added lessons on the *general principles* and nature of *language*, something in the spirit of 'Lessons on Objects' lately published.

Elementary drawing, which has been so often recommended, should certainly be a part of the education of all classes. It might be confined to the slate, and consist in teaching to draw straight and curved lines, with regular figures, accompanied by drawings composed of these lines and figures; and, finally, the pupil should draw various real objects. This branch of drawing proceeded from, and is cultivated in, Pestalozzian schools.

The copying of pattern drawings and objects of nature must be chiefly left to the taste and opportunities of every individual pupil. The symmetrical figures, or compositions expressing merely symmetry—such as architectural ornaments, patterns of vessels, furniture, &c. need only be drawn on slates during the lesson, and may afterwards be copied at home into books with lead pencil, by those who show any taste and wish for it; and their books might occasionally be brought to school for the inspection of the master. There is little doubt that those who, after leaving school, enter trades may derive the greatest advantages from those lessons of drawing, which develope and cultivate a taste for beauty and symmetry of form. Such practice would, undoubtedly, soon have a beneficial effect on all great branches of our national industry, where the taste of the workman is called into action.

Geography, at least that of their own country, and in the upper classes a general description of the globe, ought to be taught in all schools, with the aid of maps, &c., accompanied in each case with an account of the natural and manufactured products which characterize each country.

Arithmetic is indispensable; and some elements of

Geometry might be given in the drawing lesson.

Music also should be taught. The objection that this is impracticable, because English boys, generally speaking, possess no ear for music, is quite groundless; for experience in a sufficient number of instances to warrant a general rule, has proved the contrary to be the case. English boys are naturally quite as musical as German and French boys, and in Germany singing is taught in every school. Music was generally cultivated in England at one time, and it will again become general, and increase content and happiness, when the condition of the poorer classes will allow them a little more comfort and rational enjoyment than they now possess.

Religious and *moral instruction* need not be particularly specified here; it is that on which the success of all other instruction chiefly depends.

By what means the general instruction of the lower classes can be effected to the extent here briefly pointed out, is a question which belongs to the government to answer, and we hope they will soon speak out. This much may be said, that in the immense resources, and in the liberality and charitable character of the English nation, there will be found sufficient means for establishing a school in every village throughout England and Wales, conducted on a plan similar to those in Germany, and particularly in Prussia. Parents ought to pay a trifle, to prevent their undervaluing that which they can have for nothing. Boys ought to be compelled to attend these schools regularly, at least, to their fourteenth, girls to their thirteenth, year. No one who knows the English character will doubt that, if these village-schools once obtained general esteem, there would be no want of exhibitions and prizes, &c. to enable the boy, who showed distinguished abilities and a good character, to go to a grammar-school, and if he conducted himself well, to obtain any honour and advantages which education can confer.

Now, what will be the effects of such general instruction, which we maintain to be practicable, because it exists in many parts of the continent, which have altogether much fewer resources than England? The nature of the human mind would lead us to expect 'the most beneficial consequences for society at large.' It will diminish crime, and enable the poor to improve their condition. By what argument does instruction render the poor restless, dissatisfied with their condition, and dangerous to society? Is it because their instruction can be but very partial and limited? Then, how many must there be restless and dissatisfied among the richer classes, who for the welfare of society either ought not to have been instructed at all, or a great deal more than they are? People of the higher classes, it may be said, have more reason to be satisfied with their condition. But content does not arise from what is possessed and enjoyed, but from what may be added to it. And besides this, there will be no more reason for the poor becoming dissatisfied from being instructed, than for those who already possess considerable fortunes. On the contrary, since there are so many things to be obtained by indigent people, instruction will on that account be the very thing to produce content; for, though it renders them more sensible of the disadvantages attending poverty, it gives them, at the same time, the means of improving their condition. Moreover, if it be granted that a liberal and solid education improves the moral character of man, on what grounds can it be argued that education and instruction, when more limited, should produce a *contrary* effect, and not a *similar* effect, differing only in degree? It is said to be the end of human wisdom to know how little we know: if so, what must be the wisdom of those who think themselves so infinitely wiser than their poorer and less-instructed brethren, as to imagine that only that degree of knowledge which they have attained is of any value and advantage to them, quite forgetting that, however far we extend our knowledge, we must appear to ourselves always equally ignorant concerning that which is still to be known. Indeed, the sum of all our knowledge is always only a finite part of that infinite knowledge and wisdom, by which all things are. Considering this, it must be confessed that whatever part of knowledge any one possesses, provided it be true and deserve the name of knowledge, it is of exactly the same importance and of equal advantage to him, as that which another possesses, though it be a million times as much. The same will hold good with respect to feeling and taste, which are likewise developed by instruction. The only care which must be taken is this, that however much or little knowledge may be obtained by education, it ought to be *true*, and founded on the rational faculties of the mind—not, as cheap instruction ill directed is likely to be, merely learned by rote (as parrots and monkeys learn), and often a mass of errors and senseless jargon.

That those of the poorer classes, in whom instruction calls forth a taste and predilection for science or art, are for that reason naturally not satisfied with mechanical labour—which is necessarily the portion of the class to which they belong—and that yet, on account of their poverty, they cannot avoid those occupations to which they *must* feel some aversion and be ill-fitted, can be no objection to instruction being extended to them; for, if it be realized to the extent proposed here, it will enable them to pursue those sciences or arts, for which they have talents and inclination. Others, who never felt a decided wish for cultivating their mental faculties, and they are by far the greater number, can have no aversion to labour, because they have been instructed in certain useful things; for bodily work itself is pleasant to any one not accustomed to idleness, even to the scholar; and besides, there are trades and occupations which continually call the faculties of the mind into activity. It is not bodily labour itself to which those people will be averse, but their being by it deprived of most things in which their mental faculties might be engaged. The number of well-instructed men is likely to increase through general education; and it might be considered a doubtful question where and how all of them are to find situations and proper employment. Without entering into particulars, it will be sufficient to observe that every reasonable person must allow, that there cannot be too many really well-instructed people in a nation; any State must gain by their number.

Now, since instruction will remove crime, as has been shown before, since it will increase the number of useful men in a nation, would it not be desirable to push it to as high a degree as possible, instead of suppressing it altogether?

look into actual life will still more persuade us to this conclusion. We find that instruction, instead of enabling persons to commit crimes, only convinces them more effectually of the impossibility of obtaining any lasting advantages through wrong actions; at least, no advantages to be compared with those which may be derived from an honest, sober, and industrious life. A list of culprits, and the short notices of their former life and character, show that the greater number of them are persons of the greatest ignorance; a *very small* part are persons who show abilities, which, if fostered by a liberal education, might have raised them to an honourable and highly respectable station in life, but whose education has been very deficient and greatly neglected. In popular commotions the leaders are often or mostly able but uninstructed men. What talents and abilities the first French Revolution brought to light from the lowest classes! Yet most of the horrible crimes, and of the enormous excesses in the wars during that time, were committed by persons of great natural abilities, but *without education.*

From all that has been said, the utility of general instruction cannot be denied by any one who is free from prejudice and self-interested feelings. He who wishes either himself, or the class of people to which he belongs, to derive advantages from the miserable state of those below him, certainly has to fear general instruction as the strongest obstacle to his wishes. For as knowledge extends itself confidence grows together with the number and variety of ways by which life may be supported. Go to any country where ignorance prevails, and there poverty and misery will be found inseparably joined to it. It is one of the chief evils produced by want of instruction in those of ordinary abilities, that all their most noble faculties being left without any object to which they may be directed, and on which they might have been exercised and developed, a character of indolence and want of energy arises from the total stagnation of their mental faculties. This applies to the greater number of the poor; and their forlorn and desperate situation will, in all probability, be removed only by education. Let any one observe the inhabitants of a country where education is generally diffused (and for this most parts of Germany will afford a striking example), and if there is not affluence, he will find industry; if there is poverty, he will find contentment to be the chief feature of its poorer inhabitants. Such is mostly the state of the lower classes in the above-mentioned country; although it is well known that the people have been hard pressed by the various expenditures and the misrule of their many masters, and are now, and have long been, suffering under one of the worst systems of internal and foreign trade. And there has been no popular voice to be raised against gross abuses; and none but arbitrary means have been employed to prevent or abolish them.

Besides the advantages which every individual may derive from instruction, there is another, more important than these. A whole suffering class of society will, by the general diffusion of knowledge, see their common interests, and feel themselves united in one whole, or integral part of the nation, and thus they will be enabled, by the immense strength arising from their union, to obtain redress of their grievances by prudent, sober, and legal means. No blind despair or infatuated rage will urge the labourer to act directly against his own interest by burning the ricks and poisoning the cattle, or breaking the machinery of the rich farmer. The poorest labourer will have too much sense to follow the mischievous advice of designing persons, and to destroy his last source of support, while at the same time he commits himself to the hands of unrelenting justice.

If general instruction be of so much consequence to the welfare of the whole state (for with one member all the rest suffer), government, whose chief duty it is to watch over that welfare and constantly increase it, ought certainly to take the whole business into its own hands, and not to leave that part on which, in modern times, not only the welfare but the existence of nations seems to depend, to its own course of deterioration and decay. Civilization has the same effects now which it has always had in all ages; and only general and true education will prevent modern states from relapsing into former barbarism, after being gradually dissolved by the disadvantages which, as far as we see at present, necessarily accompany the still greater advantages of civilization.

Education is a characteristic feature of modern civilization; it is essential for preserving and upholding the character of modern times. Ancient nations acted by impulse. Even where the government was in the hands of deliberative bodies, individuals, either great generals, or artful orators, settled and managed state affairs according to their wishes and inclinations. In modern times, and especially in our own, when public opinion and general liberty are continually gaining more ground, the affairs of the nation are directed by deliberation; whole nations begin to reflect, and public opinion, which may rightly be compared with reason in individuals, exercises full sway over the wishes and designs which proceed from single persons. It is no longer in the power of the public speaker to render his opinion and his plans triumphant by the arts of rhetoric; they require first the sanction of public opinion. His speech may be admired, may even excite enthusiasm, yet people will not be carried away by the impulse of the moment; public opinion is of too powerful and general a nature to yield to the sudden effects of excited feelings. We live in a time when sound reason alone will be allowed to prevail; and for promoting this, universal education is the only true means pointed out by the nature of the case and the course of human events. That nation, therefore, which neglects the education of its members will necessarily fall behind those who cultivate and extend it, and will suffer from the consequences of not following the order of things which the course of human affairs requires.

A SHORT ACCOUNT OF THE STATE OF EDUCATION IN NORWAY.*

The public establishments of education in Norway may be divided into three principal classes, viz. 1. *Schools for the lower orders in the country* (Almue Skoler); 2. *Latin* or learned schools and *burger schools* in the cities and towns; and, 3. *the University of Christiania.*

1. *Schools for the Lower Orders*—(Almue Skoler).

Every parish, where the locality permits, must have near the principal-church a regular, or, as it is called, *fixed school,* where the children are instructed in (*a*) reading, combined with intellectual exercises, (*b*) religion and history of the Bible, (*c*) singing from the Psalm-book, (*d*) arithmetic and writing. The parish clerk (Klokker Kirkesanger) is the only teacher, being remunerated by the revenue of a small farm (Kiokkergaard) allowed for his use, by some other income, which he receives from the parishioners, and a small salary from the school fund of the parish, to the amount of from twenty to forty sp. ds.† (six sp. ds. being equal to one pound sterling). These teachers are appointed by the bishop of the diocese.

The children in the district are all compelled to attend the school from seven years of age till they are confirmed, at the age of about sixteen or seventeen, if the curate thinks it necessary for them to remain so long; and parents, who, without sufficient reasons, prevent their children from frequenting the school, are liable to a fine from a half to five sp. ds.

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* We are indebted for this communication to Mr. Ewerlof, a Swedish gentleman.

† Specie dollars.

Every year there is held a public examination at the time appointed by the curate (rector) in the presence of the commissioners of the school, composed of the clergy, the Lensman (a sort of constable), and a certain number of parishioners.

Every parish has its own school fund, formed by the interest of certain sums allowed for these purposes and vested in landed property, by certain taxes paid by the inhabitants, voluntary contributions, fines, and other accidental revenues.

The proprietor of a mine, iron-work, or other manufactory, by which thirty workmen at least are regularly employed, is bound to maintain a fixed school on his property, and pay the teacher.

Besides the fixed school, every parish is divided into a certain number of *ambulatory* school districts, which have each a schoolmaster (omgaaende skoleholdere), who proceeds from one district to another, remaining a certain time at each place, in order to instruct the children of the neighbourhood in the above-mentioned branches of education.

As long as such a teacher instructs in a place, the inhabitants are compelled to give him free lodging, board, and attendance of servants. Besides, he enjoys a salary of twenty to forty sp. ds. a year, paid out of the parish school fund. They are principally appointed by the clergy of the district. This ambulatory method of instruction is rendered necessary by circumstances, the population being, in most districts of Norway, spread over a very large surface, so that there cannot be collected in one place a sufficient number of children for the establishment of a stationary or fixed school.

There are in several parts of the country *seminaries for the education of these teachers*, in order to render them capable of their task; and it is the intention of government to form more seminaries of this description as soon as the funds allowed for public instruction permit.

At present there are in Norway, in the country districts, 183 *fixed schools*, in which 13,693 children of both sexes are instructed, and 1610 *ambulatory schools*, with 132,632 children. Besides these there are, in the vicinity of towns, 55 *regular schools*, supported by the *citizens*, in which about 600 or 700 children are instructed in the before-mentioned topics.

2. *Learned or Latin Schools.*

These are founded partly by charitable donations, partly by the revenues arising from landed property, formerly belonging to the Catholic clergy but secularized at the time of the reformation, and partly by the annual contributions of the scholars. These contributions are fixed at 39 sp. ds. a year for every scholar; but if several brothers frequent the school at the same time, the pay for each is diminished in a certain proportion. Some of the learned schools are so richly endowed, that they not only receive a certain number gratuitously, but even distribute annual stipends. To be admitted, the scholar must be at least ten years of age. The time commonly required for going through the *four classes* of the school may be estimated at from five to seven years, but depends principally upon the progress of the scholar. The topics of instruction are as follows :—Latin, Greek, Hebrew, French, German, English, religion and morals, geography and history, arithmetic, elements of mathematics, calligraphy, and, in some cases, also, natural philosophy, drawing, and singing.

The hours of instruction are usually seven each day, four in the forenoon and three in the afternoon. The instruction continues the whole year, excepting about five weeks vacation, including several feasts, as Christmas, Easter, &c. &c.

At the end of the year there is held a public examination of the scholars in the presence of their parents, tutors, and the directors of the school, and they then receive a testimonial of their progress in learning and moral conduct.

Having finished the course through the Latin school, the scholar is sent (*dimissus est*) directly to the university, this being a special privilege belonging to this class of schools.

Every school is under the care of a rector and a certain number of teachers. Their salaries vary at different schools; but in general it may be calculated that a rector has, besides free lodging, light, and fuel, about 1100 to 1200 sp. ds. a year; the teacher from 300 to 600 sp. ds. a year.

The schools have mostly a library for the use of the scholars. That of Christiania, for instance, has a very considerable one, containing about 10,000 volumes.

They are under the superintendence of the bishop of the diocese and the governor of the district (*Stifts amtmand*).

There are eight such Latin schools in the eight principal towns of Norway, having altogether about fifty teachers and five hundred scholars.

An inferior class of learned schools is what are called *middle schools.* The topics of instruction are nearly the same as in the before-mentioned Latin schools, but they have not so many teachers; and a scholar cannot be sent from this school to the university before he has undergone a *tentamen* at a learned school of the first class. There are only three of these schools in the kingdom.

Besides, almost every town has a *burger school* (*Borger skoler*, *Real skoler*) which may be considered partly as a preparatory step for the learned schools, and partly as an institution for the instruction of children destined for commerce, or other branches of industry.

With this purpose the instruction is more adapted to the living languages than to the dead ones, and in general more weight is laid upon practical knowledge, as mathematics, history, geography, &c.

Some of the burger schools have *separate classes for mutual instruction* in reading and writing. But in general the system of mutual instruction is but little adopted in Norway, local circumstances perhaps rendering its application rather difficult. There is no certain age fixed for a child's admission into the burger schools. The annual pay for a child is from 36 to 72 sp. ds.

Latin and *middle schools* are establishments of the state, but the *Burger* or *Real schools* are entirely supported and maintained at the expense of particular municipalities.

The number of burger schools amounts to twenty-one, with about 1079 boys.

The University.

During the union of Norway with Denmark, it appears to have been the policy of the Danish government to refuse Norway a University of its own, and therefore the Norwegian youth, who wished to pursue their studies at a University, and enter into the service of the state, were obliged to go to the university of Copenhagen, in order to take the different academical degrees prescribed for this purpose. But Norway's claims to have within its bounds its own university became at last so loud and serious, that government was compelled to yield to the public wish, and then the University of Christiania was founded, in the year 1811. Nevertheless it did not enter into active operation till the year 1813, and it received its charter in 1824, July 24.

It is called the *Royal Fredriks University in Christiania* in memory of the original founder, Frederick VI., King of Denmark.

At the head of the University is the *Chancellor*, who is appointed by the king.

The prince-royal of Sweden and Norway is the present Chancellor. Next him is the *Vice Chancellor,* likewise nominated by the king, who, in the Chancellor's absence, officiates in his place.

The present Vice Chancellor is the Count of Wedel Jaresberg, late councillor of state.

The professors and lecturers (lectorer) are distributed into *four Faculties; the theological, juridical, medical,* and *the philosophical.*

Every faculty chooses once a year one of its professors to be its *Decanus* (Dean) for that year. The faculty decides in its assemblies matters concerning the students belonging to that body, but affairs of greater importance are transmitted to the decision of the *collegium academicum,* which represents and manages the whole university.

The collegium academicum is composed of the vice chancellor, the decani of the four faculties, and two professors of the philosophical faculty.

The vice chancellor, or in his place the eldest decanus, presides in the college, and the matters are decided by a majority of votes.

To the collegium academicum belongs likewise the superintendence and management of all the literary and economical institutions of the University, its collections of various kinds, its landed property, and finances in general.

The king appoints the professors, lecturers, and other functionaries of the University, after having heard his council.

The professors and lecturers, receiving their salaries from the treasury of the state, are bound to deliver public lectures in the respective branches of science, without any separate remuneration from the auditors; but private lectures are paid according to mutual agreement.

Public lectures are given the whole year, with the exception only of holidays, and the vacations at Christmas and in the summer, which do not exceed two months and a half in all.

Every one who has undergone a public examination at the University, called *examen artium,* is received as *civis academicus,* or *academical citizen.* At this examination the candidate has to prove his knowledge of the topics taught in the learned schools as before-mentioned. If he be not found properly qualified, he is rejected.

The examination is held once a year in the month of August, and continues about a fortnight.

The average number of new academical citizens (students) received every year, amounts to a little more than one hundred.

The total number inscribed since 1813 is about 1200, and the annual number of students at present at the university may be calculated at about 500.

An inferior class of students at the university are the *preliminarists*, who are not examined in the *learned* languages. They can embrace the professions of law or medicine, but are only competent to public functions of an inferior order. Their number diminishes every year.

After being registered as *civis academicus*, the student is compelled to select from among the professors a private tutor during his stay at the university, but this is a mere formality, which seldom has any particular effect. He more commonly engages *a private teacher*, whom he pays, and who assists him in his learned pursuits; these private teachers, or, as they are called, *manuductores*, are young men of skill and ability, who, after having taken their degree, apply themselves to this task till they may be promoted to a more important situation at the university or in the state.

The public lectures being rather designed to give a general and systematic view of a science, than to enter into the details of the subordinate branches of knowledge belonging to it, this method of private *manuduction* is very generally adopted among the students, who commonly unite themselves in a party of three or four, pursuing the same studies under the guidance of a manuductor, whom they pay at the rate of 3 sp. ds. a month each.

Next to *examen artium* is what is called *examen philologico-philosophicum*, in which the student must show his progress in philosophy, mathematics, astronomy, natural philosophy, history, Greek, Latin, and, if he intends to take orders, Hebrew. In the year 1830 this degree was taken by one hundred and twenty candidates. No certain time is prescribed between these two examinations, but the latter is commonly undergone one year and a half after the former, and in three different divisions, with an interval of half a year.

After having undergone this examination, the student applies himself to the studies belonging to the *genus vitæ* he intends to embrace, in order to take the degree which is necessary for entering into the service of the state.

These studies are divided in four classes, *theology*, *law*, *medicine*, and *philology* (the last named being for those who wish to become teachers at the Latin schools). From four to six years are commonly requisite for each of these courses, but the student is not bound to be at the university the whole time. The examination is held in Latin, and is partly oral, partly in writing.

The objects of the theological examination are as follows:—the exegese (interpretation) of the Old and New Testament in the original languages, dogmaties, (doctrines) ecclesiastical history; Christian moral, and natural theology. In the year 1830, thirty-seven candidates underwent this probation.

The objects of the examination in law are general jurisprudence, the private and public law of the country, the history of the Norwegian laws, juridical hermeneutics, the positive law of nations, politics, Roman law, together with Roman antiquities, &c.

In the said year thirty-two canditates underwent this probation.

The objects of the medical examination are natural philosophy, chemistry, anatomy, and physiology, pharmacology, pathology, therapeutics, surgery, midwifery, &c. In the year 1830 only two candidates were examined.

The objects of the philological examination are,—extensive and solid knowledge in Latin and Greek philology, Hebrew, history, philosophy, and mathematics. In 1832 there were likewise two candidates. This examination is considered very difficult, and generally called *examen rigorosum.*

There is a *separate philological seminary*, and the students belonging to it are called *alumni*, having a certain allowance.

Besides these examinations there is one called *berg examen,* for those who wish to apply themselves to mining business, in which the objects of examination are the mathematical sciences and their practical application, physics, chemistry, geognosy, metallurgy, construction of engines, &c.

All these examinations are public, and held twice a year, viz. at Christmas and Midsummer, by the professors of the different branches of knowledge, who give a testimonial of the abilities of the students. These testimonials are indicated by three principal characters,—*laudabilis, haud illaudabilis,* and *non contemnendus,* and are of considerable consequence to the students, being, in some instances, a necessary condition of their future employment in public service.

Few cases excepted, it is necessary to have undergone one or other of the above-mentioned examinations in order to obtain an ecclesiastical, civil, or law employment of any consequence.

The collegium academicum superintends the conduct of the students, and may punish those who in any way transgress the rules,—by admonition or by temporary banishment from the university for a period of at most six months.

If the transgression be of a more serious nature, and deserving a more severe punishment, they are delivered over to the common courts of the country. Such cases are of course very rare, and, generally speaking, there are few universities where the students distinguish themselves by a more regular and moral deportment than those of the university of Christiania.

The Collegium Academicum distributes stipends to those of the students who have merited them by assiduity and good behaviour.

Sometimes travelling stipends are allowed to young men of talents, who, after having finished their courses at the university, are desirous of perfecting themselves in a certain branch of knowledge: but for these allowances the sanction of the government must be solicited.

The university alone has the right of bestowing academical degrees: these are—

1. *Magisterium artium*, and degree of licentiate in divinity, law, and medicine.
2. *The degree of doctor* in divinity, law, medicine, and philosophy.

In order to become a magister artium, or licentiate, it is requisite, (*a*) to have the best testimonials in the preceding probations; (*b*) to compose and defend publicly a Latin dissertation; and (*c*) to sustain what is called a learned *colloquium* with the collegium academicum regarding the learned languages and antiquities, unless the candidate has already undergone the philological probation.

For the degree of a doctor, the candidate is besides required to deliver three public lectures before he is allowed to hold his disputation.

With royal permission, the college can nevertheless bestow the degree on doctor to men of eminent talents, without their having fulfilled the above mentioned conditions.

Every one who has attained the degree of doctor has the privilege of delivering public lectures at the university, after having announced his intention to the college.

It very seldom happens that any one takes the degree of doctor, and since the foundation of the university only two or three have acquired this dignity in medicine.

The *Library of the university* consists of about 100,000 volumes belonging to the different branches of science, and is open almost every day during the terms, not only to the students, but likewise to other persons. Books may be taken home under certain securities.

An annual sum of 4000 to 5000 sp. ds. is allowed for the increase of the library.

One of the professors acts as chief librarian, under whom a sub-librarian and several assistants act.

The *collections of natural history, antiquities, natural philosophy*, &c. &c., are not yet very considerable.

The *botanical garden* belonging to the university is very extensive, well managed, and favourably situated near the town, on the side of a hill, with a commanding view of the surrounding country, and the gulf of Christiania.

The professors and lecturers of the university are as follows:—

Theological Faculty.

Professor *Hersleb*, Knight of the Polar Star and of Gustavus Vasa.
„ *Stenersen*, K.P.S.

Juridical Faculty.

Professor *Stenbuch*.
Lecturer *Hjelm*.
„ *Motzfeldt*.
„ *Stang*.

Philosophical Faculty.

Professor *Sverdrup*, in philosophy, chief librarian and director of the philological seminary, K.P.S.
„ *Ratke*, natural history and botany, K.P.S.
„ *Platou*, history, geography, and statistics, commander of G.V., K.P.S.
„ *J. Keyser*, chemistry and physics, K.G.V.
„ *Esmark*, mineralogy, &c., K.G.V.
„ *Hansteen*, astronomy and practical mathematics; Knight of the Polar Star; well known to the literary world by his inquiries and publications respecting the magnetic poles, for the ascertaining of which he made, some years ago, a voyage to the interior of Siberia, which proved successful.
„ *Stenbloch*, history, K.G.V.
[*] „ *Lundh*, political economy, technology.
Lecturers, *Messel*, English, French, and Italian languages.
„ *Keilhau*, mineralogy, geology, &c., (a man of distinguished merit in his science).
„ *I. R. Keyser*, history and statistics.

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[*] The names of Bugge and Holmboe are mentioned in a subsequent communication, but it is not stated what branches they teach.

Lecturers *Blytt,* botany.
„ *Boeck,* veterinary science.
„ *Wibe,* Greek.

Medical Faculty.

Professor *Schjelderup,* Doctor of Medicine, K.P.S.
„ *Sörensen,* D. of M., K.P.S., and G.V.
„ *Thulstrup,* D. of M. in surgery and midwifery, C., G.V. and K.P.S.
Lecturer *Hejberg,* D.M.

The annual sum of 33000 sp. ds. is allowed by the budget for the expenses of the university. The salaries of the professors and other functionaries of the university are paid out of this income.

The salary of the professors may be calculated at 1000 to 2000 sp. ds. and that of a lecturer at about 750 sp. ds. a year.

As a general characteristic of this university, with respect to its influence upon the rising generation, the assertion may be ventured, that it has hitherto had more tendency to educate public functionaries than to form distinguished men of learning.

There are few universities where students can live at a cheaper rate, for it is calculated that lodging, boarding, and instruction may be had comfortably for about 300 sp. ds. a year; and many students contrive to live for about half that sum.

In Christiania there is a *school of arts,* supported at the expense of the state, in which about 200 scholars, principally from the classes of artisans, are gratuitously instructed, during the evening hours, in different kinds of drawing, elements of geometry, and mathematics.

At Trondheim there is also such a school maintained by private subscriptions.

Some towns have likewise *Sunday schools,* supported by the citizens, where young artizans are instructed *gratis* in reading, writing, arithmetic, geography, and the German language.

The scholars have no share in the management of these schools, nor of the schools of arts.

Besides these establishments for public instruction, there are, in Norway, several private schools, academies, &c. Therefore, when it is considered, that in a country with a population of not more than 1,051,312, (according to the last general census in 1825,) there are 1877 public schools of different descriptions, in which about 154,232 infants and youths, from seven to seventeen years of age, are instructed, (not including the university, schools of arts, and Sunday schools,) the conclusion may fairly be drawn, that great care is taken in Norway for promoting knowledge among every class of citizens.

ON THE STUDY OF THE ITALIAN LANGUAGE AND LITERATURE.

We had intended, in the following pages, to offer some suggestions on the subject of Italian instruction in this country, in the same manner which has been followed in former Numbers of this Journal with regard to French and German;* but, considering that the study of Italian is limited to a smaller class, consisting principally of persons of literary attainments, and of refined taste and pursuits, classical scholars, artists, and travellers of both sexes, we think it advisable to premise a short disquisition on the present state of the Italian language and literature, and to resolve several doubts and remove some misconceptions which may exist on the subject. One peculiarity of this language has been much adverted to, especially of late years, which at first sight might appear very discouraging to the foreign student;—it has been said that 'Italian,—the Italian of writers and grammarians,—is not the spoken language of Italy,'—that 'it is a sort of learned or dead language.' This matter requires a full explanation. It is true that the use of dialects prevails over three-fourths of Italy,—that these dialects are many, and that they differ, more or less, from Italian, but generally in a much greater degree than the common speech in the various counties of England differs from grammatical English. These dialects are not merely confined to rustics: they are spoken in the towns as well as in the country districts,—they are, in fact, the language of childhood of all classes of persons:—they continue to be, throughout life, the familiar language of most people, and the exclusive one of the lower orders. These dialects are not corruptions of the Italian, but are languages cognate with the latter, if not anterior to it,—they are derived from the Latin dialects which were spoken in the provinces of Italy remoter from Rome. The familiar language of the various populations of Cisalpine Gaul, of the Veneti, and of the Ligurians, under the Roman empire, was not only not the same as that in which Cicero wrote, but must have differed, likewise, from the familiar language spoken at Rome and in Latium. Each province retained part of its original idiom, whatever it might be, mixed up with that of the conquerors, the latter disfigured of course by solecisms and vulgarisms of pronunciation as it was in Rome itself.* The influx of the northern tribes who overthrew the Roman empire, effected the total corruption of the spoken Latin all over Italy;—articles and auxiliaries were introduced, terminations were altered or neglected,—in short, the whole appearance of the language was changed. The change was, of course, greatest wherever the invaders made the longest stay and formed a permanent settlement, as was the case in Lombardy. Various dialects resulted from these various combinations, which were known by the general name of *Roman*, *Romanic*, or *Romance* language like those of southern France.

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* Numbers III. and VIII. of the Journal of Education.

The dialects spoken in central Italy retained a greater affinity to one another, as well as to their Latin parent. If we look at the old chronicles of the thirteenth century, written in humble, familiar style, whether at Naples, Rome, Bologna, Rimini, or Tuscany, we see a great similarity in the etymology and syntax in all. The familiar language of Tuscany, however, seems to have attained, sooner than those of its neighbours, a high degree of polish; probably it had never been so corrupt as the rest, owing to the local position of Tuscany, which prevented its being permanently occupied or colonized by the northern tribes, and also from the early independence of the Tuscan cities, their extensive trade, their wealth and civilization. In other parts of Italy, the few men of education and learning used also a language more refined than the generality of the people; and thus the early versifiers, including princes and courtiers, Frederic II. and his chancellor Pietro delle Vigne at Naples, Guido Guinicelli and Fra Guidotto of Bologna, Guido delle Colonne, a Sicilian, Can della Scala, at Verona, Guido da Polenta, Prince of Ravenna, wrote in a language little different from that of the Tuscan poets and writers of the same age. But Tuscany had this advantage over the rest, that its familiar spoken language was more generally polished, so as to resemble the poetical and select language of the other Italians. And this superiority was carried still further in the following or fourteenth century, by the authority and example of a host of Tuscan writers, such as Dante, Dino Compagni, Cino da Pistoja, Petrarch, Boccaccio, Sacchetti, Villani, Passavanti, Pandolfini, who at once stamped the *vulgar language*, as it was then called, with the mark of Tuscan spirit and idiom.

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* Plays were acted at Rome in Strabo's time in the Oscan language, which still remained at that day, though the national existence of the Osci or Volsci had been extinguished.—Strabo. Casaub., p 233. The Etruscan language also was still in use in the time of the early Cæsars.

While the oral Tuscan was thus becoming more closely connected with the written language, that of the other parts of Italy remained either stationary, as was the case at Naples, or degenerated still further, as at Bologna and other parts of northern Italy. The people of central Italy, however, continued to understand one another; and the spoken dialects of Tuscany, Umbria, Rome, and even of part of Campania and of the Abruzzi, never varied so much from each other as those north of the Apennines. And as civilization and information spread, all the educated people of central Italy came to speak the grammatical Italian as their native language, the vulgarisms of pronunciation remaining confined more and more to the illiterate, who also in some degree improved their language from the example of their betters; and thus, in Tuscany and the western Roman states, one common language is now spoken, intelligible to all the inhabitants. From the gulf of La Spezia to Terracina, nay, as far south as the Liris, and to the north as far as the central ridge of the Apennines, we have found one common language spoken and understood by all, though varying in particular districts, especially among the rural populations, by shades of pronunciation and accent, and by idioms, as is the case with the language of every country. This language is the oral Italian, bearing the same analogy to the Italian we read in the works of authors as the oral English spoken in the various towns of England bears to the written English. The spoken Italian extends into the Abruzzi, especially in the province of Aquila and near the lake of Celano; it is also the language of the towns in the marches of Ancona, Macerata, and Fermo, as far as the Adriatic. But the rural population of these latter districts speak a sort of dialect.

Beyond the boundaries we have mentioned, north of the Apennines of Tuscany, the oral language of all classes becomes quite unintelligible to a native of central Italy, who is not always able to make himself understood, especially by the country people. The principal dialects are those of Piedmont, Genoa, Milan, Brescia, Mantua, Venice, Friuli, Ferrara, Modena, Bologna, and Romagna. Each of these states has a dialect unintelligible to the natives of most of the others, and each dialect is, in fact, a separate language, varying as to the pronunciation of town and country people, educated and uneducated, like every other language in Europe. Thus the people of Padua and Verona do not speak always exactly like those of Venice, although they all speak a common dialect, the Venetian; they all understand each other; while the people of Bergamo, Brescia, and Mantua do not understand Venetian, nor does a Venetian understand them, when each speaks his respective dialect. Most of the dialects have their own grammar and dictionary, and all of them can boast of writers, chiefly poets, many of whom excel, especially in humorous composition. At Venice, until the fall of the republic, the Venetian dialect was the language of the senate, of the bar, of the pulpit, of business of every sort. At Turin, Piedmontese was spoken by the late king Victor Emmanuel in preference to Italian or French, which latter was then the court language. Popular plays are written and performed at Milan, Turin, and Venice, in the respective dialects, and popular preachers resort to the dialects especially in addressing a rural audience. The same may be said of southern Italy, where the dialects of Naples, Puglia, Calabria, and Sicily, prevail—with this difference however, that it is somewhat easier for a person acquainted with grammatical Italian to understand Neapolitan than Piedmontese or Milanese, because, as we have observed, the Neapolitan dialect bore originally a greater analogy to the Roman and Tuscan, and the other dialects of central Italy; and it now even bears, in point of etymology, a closer affinity to Latin than the written Italian or Tuscan. Neapolitan was the language of government under the Aragonese dynasty, and Ferdinand, the late king of Naples, talked broad Neapolitan.

After all we have said, we shall perhaps be asked, how can the written Italian of Dante, Ariosto, and Tasso, be called the language of Italy? We will explain. Because it is everywhere the written language of the country, the exclusive language of epistolary correspondence, that of all refined society; it is *now*, without exception, the language of every Italian government, the language of administration, of all public acts, of the schools, the colleges, the pulpit, the bar, and of the stage, with the exception of popular farces, which are in some particular dialect. All educated men speak Italian, they learn it from their parents and teachers; all who are not totally illiterate understand it, at least for common purposes; all who can read and write, read and write Italian, for this is the only language of public and private instruction. There is, therefore, one common language for social intercourse from one end of the peninsula to the other, and he who is acquainted with it can make himself understood, at least by the people of every town, although he will not be able to understand them when speaking among themselves in their own dialect.

We have said that all educated Italians, from whatever part of the peninsula, acknowledge one common language, not only written but oral. But they do not all speak it with equal fluency or correctness. To those who are natives of the *dialect* states, Italian is not the language of the nursery; it is not the language of their youthful recreations; it is to them the language of books and teachers, not that of friends or familiars, not the language of humour, passion, or convivial mirth, nor of every-day life*. It therefore happens, that even in after years, when they have occasion for familiar phrases, or technical words, they are apt either to substitute dialective phrases, or to misapply the words of the Italian. They are in a predicament somewhat similar to that of many a native of Munster or Connaught when speaking English, and the consequences are often the same—misapplication of words and confusion of sentences. We will give two instances of this as related by Grassi, a Piedmontese, in his excellent though short essay on synonymes. As he was walking one day absorbed in thought through a street of Florence, he struck his foot against a stone step that projected out in front of a shop, and in the moment of pain he exclaimed, *Maledetto gradino!*—'Confound the step!' The shopman, who was looking out, with his elbows resting on the gate of his shop, cried out, 'You might better have said *scalino,* as this is not a church.' In fact, *gradino,* a diminutive of the Latin *gradus,* is a nobler word, and is used to mean steps leading to an altar or church, or other noble structure, while *scalino* comes from *scala,* and is used for common stairs. Had the shopman, however, been a philologist, he might have drawn a still nicer distinction by calling the step before his door *scaglione.* Another time, as Grassi was travelling from Florence to Siena, the coach stopped at the village of Barberino, and, on alighting, he was met by a countrywoman with a child in her arms. The child, being alarmed at the appearance of a stranger, hid his face in its mother's bosom; Grassi said he was sorry to have caused the child *paura,* 'fright;' but the mother replied immediately, *Non è paura, ma timore;* the difference between the two being this, that *paura* is caused by something frightful, and is a feeling of the senses, whilst *timore* is the offspring of the mind, and may be produced by noble causes, such as *timore di Dio,* 'the fear of God.' Now these distinctions, and a thousand more, such as *fronda* and *foglia, uscio* and *porta, superbia* and *alterezza,* &c., are felt in Tuscany by every one, from the universal habit of speaking with propriety, but, in the rest of Italy, are only understood by men of reading and philological research. No one can fully appreciate the elegance, the precision, of which the Italian language is susceptible, who has never conversed with Tuscans. In this the common people at Rome, although they have no other language than Italian, do not come near the Tuscans. A Roman would have said, correctly, *scalino* in the first instance; but, in nine cases out of ten, he would have said *paura,* like Grassi did in the second.

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* 'I was born,' says the Marquis Lucchesini in a letter he published in the Florence Antologia, 'at Lucca, my father being from Modena, and my mother a native of Lucca. At five years of age I was taken to Modena, when, two years after, I entered college. The superiors and teachers, my brother students, the servants, all spoke Modenese, and I, with my brothers alone, spoke always Tuscan. The same thing has happened to all Tuscans who have been educated in any of the colleges of Lombardy.' Here Lucchesini alludes of course to the *familiar* language spoken by the above persons in the college.

It has been said that Italian *cannot be spoken correctly and quickly at the same time;* that the roundness of its periods makes it unfit for the expression of rapid feelings; that it is stiff and stilted; but we apprehend that this does not apply to the natives of Tuscany. Alfieri, a Piedmontese, in the history of his own life, pays a tribute to the superiority of the oral language of Tuscany. 'We arrived at Florence, from whence we have not stirred since, and where I have found the real store-house of our language. I applied strenuously to the acquirement of the spoken idiom, and by conversing daily with Florentines, I succeeded pretty well. Then I began *to think almost exclusively* in this most rich and elegant language, which is the first indispensable condition for writing it well.'

Pronunciation is another qualification in which there is much disparity between the various countries of Italy. It is not an easy thing for a native of north Italy, or of Naples, to get rid of his peculiar accent or brogue, by which he is easily distinguishable to a practised ear. The peculiarities of pronunciation are many and various in the different states. The Milanese, Genoese, Piedmontese, have in their dialects the sound of the French *u,* which Alfieri so bitterly complains of; they have also that of the French diphthong *eu,* or German ö, as well as the French nasals *en, in,* &c. These sounds range all over Cisalpine Gaul from the Alps to the Apennines, and as far as the Rubicon, and certainly nothing can be more inconsistent with Italian euphony. The natives of the above-mentioned countries retain, in speaking Italian, something of these foreign sounds, especially the pronunciation of the *u,* of which few completely divest themselves. The Venetians are free from Gallic sounds. The dialect of the Veneti, even in ancient times, was of a different origin from that of the Gaulish tribes settled in the great plains of the Po. The Venetian dialect is the softest in Italy. The Piedmontese is softer than the Milanese or Genoese, and when spoken by men of education, and especially by females, it is even pleasing to the ear. Brescia, Bergamo, and Mantua, have the roughest dialects of Italy, with the exception of Bologna, which can boast of the most uncouth of all. In the south, the Neapolitan is pronounced broad, and full-mouthed; it delights in liquids, and dactyles, and instead of cutting words short, as the north Italian dialects, it often adds a syllable to the termination. It has no French sounds, but it generally makes the *e* and *o* broad, and softens the sound of the *z*. Neapolitan is, upon the whole, a jovial, humorous language, and not inharmonious to the ear. It is extremely rich, especially in diminutives and augmentatives, as well as in invective and abusive expressions. The Calabrian and Sicilian are pronounced close, and abound in obtuse sounds; they change the *e* into an Italian *i*, and the *o* into an Italian *u*, thus resembling in their pronunciation the lingua franca spoken by Turks or Moors, who adopt the same vowel sounds, especially the *u*. Yet the Sicilian dialect is remarkably expressive, and perhaps the most poetical of all.

Although the educated natives of all these various countries do not of course pronounce Italian as they would their own dialects, yet they retain traces of dialect pronunciation from early habit, as we have already observed. As regards the ear, the northern or Lombard pronunciation is the most unpleasant; but, in other respects, all faults of pronunciation are equally disagreeable. The necessity of distinguishing between the two sounds of the *e* and *o*, as well as of the *s* and the *z*, may be better understood by looking at the numerous duplicate words, spelt exactly the same, though having totally different meanings, which can be distinguished by the pronunciation alone, for instance, *tèma*, subject, from *tema*, fear; *lègge*, he reads, from *legge*, law; *venti*, twenty, from *vènti*, winds; *mèsse*, harvest, *messe*, masses; *fòro*, the bar, and *foro*, a hole; *torta*, a pie, from *tòrta*, twisted; *ròcca*, a citadel, and *rocca*, a distaff; *torre*, a tower, *tòrre*, take away; *volto*, face, and *vòlto*, turned. Likewise *ròsa*, with soft *s*, means a *rose*, and *rosa*, with a smart sound, means *gnawed; mèzzo*, with the *z* pronounced soft, means *middle, half*, and *mezzo*, with a rough sound, means *decayed, rotten.* Partial lists of such words are to be found in most grammars, and some of the Italian dictionaries have lately introduced the practice of distinguishing the two sounds by particular marks, which, however, are never used by Italian writers.

All the northern dialects abound in contractions, but those of Lombardy and Bologna most of all· their words, though analogous to Italian, and derived from the same Latin parent, cannot be recognised when spoken, and not always easily when printed. But we must now return to Italian, and to its own domain, central Italy. Here the pronunciation varies chiefly between Tuscany and Rome, besides many shades of provincial accent in the various districts of both states. We cannot award to the Tuscans, and particularly the Florentines, the same unqualified approbation with regard to their pronunciation, as we have expressed concerning the propriety of their words and the elegance of their sentences. Their guttural aspiration of the syllables *ca, co, cu, che, chi*, is certainly uncongenial to the general euphony of Italian; it is grating to the ear, and makes the Tuscan sound like Spanish. It is true that these gutturals are sounded harsher by the lower orders; that they are more marked at Florence than at Siena or Cortona, and that Tuscans who have travelled soften them considerably.

Lingua Toscana in bocca Romana is an old saying, and we believe it correct, if by it is meant the purity of Tuscan phraseology with the accent of a well-educated Roman, especially if he has resided some time in Tuscany. These two qualifications, we conceive, would bring the spoken Italian near to perfection. The gentlemen of Siena, and of the other parts of Tuscany bordering on the Roman states, as we think, come near the mark. As for the vulgar Roman pronunciation, it is drawling and incorrect. The Romans employ many familiar words different from the Tuscans, whom they consider as too finical in their choice.

Before we quit this subject, we think it may not be unacceptable to some of our readers, who may feel curious about these matters, to see some specimen of the principal dialects as compared with the Italian. The first example is taken from versions of the Gerusalemme of Tasso, in the Milanese, Neapolitan, and Calabrian dialects.

Here is the Italian of Tasso:—

> Colei Sofronia, Olindo egli s' appella,
> D' una cittade entrambi e d' una fede,
> Ei che modesto è sì com' essa è bella,
> Brama assai, poco spera e nulla chiede;
> Nè sa scoprirsi, o non ardisce, ed ella
> O lo sprezza, o nol vede, o non s' avvede.
> Così finora il misero ha servito,
> O non visto, o mal noto, o mal gradito.—Canto ii. st. 16.

MILANESE VERSION.

Lee l'è Sofronia, e Olind l' è el so moros,
Hin tucc duu d' ona legg e patriott;
Se lee l' è bella, lu l'è vergognos,
El vorav, ma nol volza, e pur l'è cott;

Ghe batt el cœur, ghe caa el fiaa e la vos,
E lee o el le sprezza, o no la sa nagott.
Insci sto bacal l' ha sempre servií,
Cognossuu o pocch o minga, o mal gradii.

NEAPOLITAN.

Zofronia e Olinno ha nome sta chioppella,
Tutte duie Crestiane, edd' uno luoco;
Isso, che scornus' èquant' essa e bella,
Troppo vo, poco spera, e mmaie dà ffuoco;
Ne nne sa scire, o nò n' ha core; e cchella
O nò lo vede, o sprezza, o ne sa poco.
Accosssì sempe 'mpierdeto ha sservuto,
O nò ntiso, o sprezzato, o nò mmeduto.

CALABRIAN.

Illa Sufruonia, Ulinnu illu se chiama
De na stiessa cridenza e nu paise,
Illu è timitu assai, quantu illa ha fama
De bella, illu ha gran caudu e mai se ntise,
Ca nu sadi, o nu vole la maddama,
O nu sente, o nu vide, o u ne curtise:
E cussì tantu tiempu ha consumatu
O non vistu, o non ntisu, o rinuzzatu.

The following is a stanza in the Piedmontese dialect from a satirical poem of Calvo:—

E bin, mei cari fieui cosa ne dive?
I' ai favé sghignassé per doi quattrin;
Ma 'l me proget a l'era d' divèrtive
Pr feve dismentie i vostri sagrin.
A l'è pr voi-ait souì ch' i m' buto a scrive:
I parlo con j amis ch' a m' veulo bin,
E peuì se'l popolas veul criticheme
Ch' a dia lò ch'a j pias, veui nen crussieme.

Which, translated literally into Italian, would run thus:—

E ben, miei cari figliuoli, cosa ne dite? Vi ho fatto sghignazzare per due quattrini; ma il mio intento era di divertirvi per farvi dimenticare i vostri dispiaceri. L'è per voi altri soli ch' io mi dò a scrivere: Io parlo con amici che mi vogliono bene, e poi se il volgo mi vuol criticare, che dica pur ciò che gli piace, io non vò adirarmi.

The next is part of an idyll of Meli, the modern Theocritus, written originally in the Sicilian dialect, and afterwards translated into both Italian and Venetian:—

SICILIAN.

Dimmi, dimmi, Apuzza nica:
Unni vai cussì matinu?
Non c'è cima chi arrussisca
Di lu munti a nui vicinu.
Trema ancora, ancora luci
La ruggiada ntra li prati
Duna accura nun ti arruci
L' ali d'oru dilicati!

. . . .

Cerchi meli? E siddu è chissu,
Chiudi l' ali; e un ti straccari;
Ti lu 'nzignu un locu fissu
Unni ai sempri chi sucari.

ITALIAN.

Dimmi, dimmi, Apetta cara
Ove vai sì di mattino?
Tutto è notte e non rischiara
Anco il monte a noi vicino.
Trema ancora, ancor biancheggia
La rugiada in grembo ai prati:
Deh! che molli io non ti veggia
D' oro i vanni delicati.

. . . .

Cerchi il mel? Se hai tal desio,
Chiudi l' ale e non stancarti!
Certo un loco so ben io
Ove avrai da saziarti.

VENETIAN.

Dime Aveta bonoriva,
Perche avanzistu l'Aurora?
No gh'è ancora anema viva,
No rossiza i monti ancora;
Trema e luse in ogni parte
Su l'erbete ancora intate
La rosada; ah! no bagnarte
L'ale d' oro delicate.

Vustu miel? cerchistu questo?
Sera l'ale e no stracarte,
Mi te insegno un logo presto
Da suzzarlo e sbabazzarte.

Here, but more especially in the remaining part of the idyll, the Sicilian text bears the palm for gracefulness over the Italian version. The following are specimens of two of the roughest dialects of Italy. The first is from a burlesque version in the language of Bergamo of Ovid's description of Chaos in his Metamorphoses:—

I nagg ch' agh foss ol mar, la terra, e 'l cil,
Nol ghera indrigg, gne invers della natura
Ma la pariva proprio un gran porcil,
Perque tugg i elemegg iera sottsura;
Ol dur col tener, e' l gros col sutil
Favan tugg quang ensem una mestura.
L' humid col sech, col fred urtava ol cald
Ol gref contro al lezer ga stava sald.

The next is a specimen of Bolognese prose:—

L' e sempr stà un natural di Bulgnis, ch' quand' i vedn', o ch' i' sentn qua s' vuja cosa, a j vin subit vuja d'farla ancor' a lor; e ch' al si vera, al s'è vist in temp d 'la guerra, ch' tutt in dvintà suldà, e con piar geni a una nazion, o all' altra, za ch' a n' s' pseva combattr' con gli arm, a s' cumbatteva con 'l chiacr, e del volt anc d' tropp, ch' s' 'a n i fuss stà al prigul d'fars mal, a s' srè vgnù spess' al brutt del sacc.

Which means, that 'it is the nature of the people of Bologna, that when they see or hear any thing being done, they immediately wish to do the same; and that this is the truth has been seen, in the time of the war, when every one fancied himself a soldier, and took part either for one side or the other; and as they could not fight with arms, they fought with words, and at times too much even with these, for if it had not been for the danger of hurting each other, often they would have come to a summary decision.'

After examining attentively all the various Italian dialects we have enumerated, not merely in their written poetry, which, being the composition of scholars, approaches nearer the polished Italian, but in their familiar prose and their conversational idiom, it can be confidently asserted, that a corrupt Latin is the basis, the main substance of them all, —a Latin already corrupt under the Romans, and afterwards still more disfigured chiefly in the spelling and pronunciation of words by the northern invaders who partly colonized Italy, but who, however, do not seem to have introduced any very considerable stock of new words. The process by which the Latin of the lower ages became Romance language can be clearly traced*, as well as the subsequent step by which the Romance was transformed into Italian. None of the dialects appear to have a foreign basis, on which Latin or Roman may have been afterwards grafted, although we should think that the aboriginal languages, especially in northern Italy, gave, in the time of the Romans, a colour to the Latin which superseded them, and some of which colour has probably been retained in the modern dialects. The difference between the dialects and the common Italian can in no wise be compared to that existing between the Welsh or Gaelic and the English; it is more similar to that between the lowland Scotch and the latter. There is but one dialect spoken in Italy which is evidently of foreign origin; namely, that of the district of the *Sette communi* or *Sieben Perghe*, near Vicenza, in the Venetian state. This small population is evidently a remnant of some one of the many northern tribes that have invaded Italy at various epochs. Some antiquarians, and Maffei and Lanzi among the rest, have fancied that they are the descendants of the Cimbri; others suppose their settlement in the country to have been subsequent to the fall of the empire. Their language is, however, of Teutonic origin, and here is a specimen of it, which we transcribe out of Mr. Rose's 'Letters from the North of Italy.' It is part of their catechism, printed at Padua in 1813:—

Moaster. Saitar iart Christan?
Scular. Ia: ich pinz az Gott vorgheltz.
M. Bas ist ein Christan?
S. Ar ist dear, da ist gutofet, un clobet, un professart baz de hatuz galiainet Jesu Christo.

Here is a language essentially distinct in its etymology and form from the Italian dialects, as well as from Latin; a language, which, at the bottom, is German. Compare it with any of the most uncouth dialects of Italy, those of Bergamo, Brescia, or Friuli, &c., and the difference is striking. Nay, compare with it the *Romantsch*, which is spoken in the Engadina and other valleys of the Grisons, north of the Alps, and the same strangeness between the two is evident, the *Romantsch* being, as its name imports, a Romance language, as well as the dialects of Italy. Here is a specimen from the Romantsch catechism. '*Senza dubt ci il*

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* See No. III. of this Journal, p. 38.

Christgian la pli nobla et la pli perfetgia denter tuttas creatiras, ch'è en vegnidas ord il Tutt-pussent maun de Diu.

Having examined the state of the oral languages of Italy, we turn to the written language, first cultivated and refined by the Tuscan writers of the fourteenth century, but neglected in the fifteenth, after the revival of classical studies. The Latin language resumed the ascendency among the learned, and the *vulgar* tongue was confined again to oral use. But its powers had been too clearly shown, and, in spite of Pomponius Lætus's advice, who dreamt of reviving the use of speaking in Latin,—a delusion akin to that of his contemporary Cola di Rienzo, who wanted to re-establish the Roman senate and the people-king in the plenitude of their power,—the despised vulgar language soon came into fashion again in the time of Lorenzo de' Medici, who, with his friends Pulci and Poliziano, gave the example. But the cultivation of Italian was no longer confined to Tuscans. Bojardo composed his epic and was followed by Ariosto, both natives of the Modenese territory. The age of Leo X. saw a constellation of men of genius from all parts of Italy. Rome became then the centre of Italian learning. Trissino, Berni, Bembo, Della Casa were attached to the Roman hierarchy. The courts of Ferrara, of Urbino, and of Mantua affected also to patronize genius. The first of these courts will be remembered in history as the residence of Ariosto and of Tasso. The sixteenth century was an age of sorrow to Florence, yet the expiring rays of her independence shone upon Machiavelli and Michelangelo. Afterwards, under Cosmo I. of the second house of Medici, the historians Guicciardini, Varchi, Segni, and Vasari sustained the reputation of Tuscany for letters. Bembo, a Venetian and a prelate of the Church of Rome, was the first who laid grammatical rules for the Italian language, which he called Tuscan in compliment to the great fathers of the fourteenth century. Castelvetro and Salviati entered into more minute disquisitions; the latter was the prime mover of the Academy of La Crusca, which formed itself at Florence for the object of defining the words of the language, and with this view consulted the best writers, and chiefly the Tuscan authors of the fourteenth century. The dictionary of the academy appeared for the first time at Venice in 1612, since which time four more editions have been published, with corrections and additions: the last was that of 1729-38, Florence, 6 vols. folio, with another volume, folio, of additions, or Giunta, published in 1751. A more compendious edition was published by Cesari at Verona in 1806, 6 vols. 4to.

The luxuriant growth of Italian literature in the sixteenth century did not, however, strike firm root in the soil: its productions consisted chiefly of poetry and works of erudition; and although several writers, such as Della Casa, Annibal Caro, Bembo, Bonfadio, Doni, wrote familiar letters and essays, and Bargagli, Bandello, Erizzo, Firenzuola, wrote entertaining tales, yet the language was generally too ambitious, or the subjects not sufficiently popular. Italian was not, except in Tuscany, the common language of every one; dialects were spoken over three-fourths of Italy, and Latin was every where the language of science and the schools; and at Rome, where the people spoke Italian, the court and hierarchy spoke Latin. Hence the written language could not become national, and this was a serious evil, the consequences of which were felt in the sequel.

In the seventeenth century, an age of political degradation for the greater part of Italy, which was subject to the delegate power of Spanish viceroys, at a time when Spain itself was falling fast into decay, the written language and literature declined; the writers, both in prose and verse, were vitiated in their taste; they adopted a turgid style, and carried the abuse of metaphors to a most extravagant degree. Yet even that century was not without its luminaries. The poets Chiabrera, Guidi, Maggi, Tassoni, Filicaja, and Menzini; the philologists Redi and Salvini; the historians Bentivoglio and Davila; the great Galileo;—all these, and others whom we could mention, wrote in good language, and they are accordingly numbered among the authorities by La Crusca, as are likewise the famous Sarpi and his antagonist Cardinal Pallavicino, with the Jesuits Segneri and Bartoli, although inferior in their style, and somewhat vitiated by the prevailing bad taste of that age. In short, we ought not to adopt blindly the hackneyed epithet of *Seicentisti*, as a defamatory appellation applied to the writers of the seventeenth century in general. The school of Marini was bad enough, but it did not extend all over Italy, and it soon declined in its influence through its very absurdities.

In the eighteenth century, Italy was again restored to a sort of nationality; she had resident sovereigns, who effected useful reforms and encouraged learning, and letters and science felt the effects of the general revival. The writers of this age were investigators, philosophers, sound critics; and the names of Giannone, Vico, Genovesi, Filangieri, Beccaria, Baretti, Muratori, Maffei, Pietro Verri, Carli, Lanzi, &c., bear witness to the change. But the language, far from participating in the progress of the mind, degenerated still; writers became careless of their style: they introduced foreign words and diction. The causes of this anomaly were various. The recent splendour of the French literature in the age of Louis XIV., and the fashion that made French a sort of continental language, owing, in some measure, to the greater simplicity of its construction, which rejects inversion; the intercourse between France and Italy; the scientific, political, and philosophical works of the last century, which were also produced in France, and the popularity of the new ideas they imparted,—all these, added to the previous decay of the spirit of Italian literature during the seventeenth century, made the studious and the curious turn to France, read and quote French books, and translate French works into a sort of slovenly Italian. The effects of this became apparent not only in the introduction of foreign words, to which a mere Italian termination was given, but still more in the construction of sentences, and in the adoption of foreign phrases and idioms. 'We have been inundated,' says the late Cesari in his dissertation on the state of the Italian language, published in 1809, 'by a quantity of bad translations from the French, in which the syntax of that language and all its peculiarities of idiom are preserved, most of the words having nothing of Italian except the termination. We have numerous treatises on the natural sciences, even those now used in our schools, among which I cannot find one whose language bears the least mark of Tuscan idiom and Tuscan spirit. And this, not because we want good words to express scientific objects and ideas,—for it is easy to prove the contrary by referring to the works of Passavanti, Crescenzi, Galileo, Redi, Aldobrandini, Montecuccoli, Bartoli, and the numerous works on agriculture, on the medical sciences, &c., all written in pure language; but because the modern compilers of scientific treatises, being, *like most men, inclined to save labour*, would not take the trouble of consulting the old writers or the dictionary, but found it a shorter and easier task to coin new words out of the foreign works from which they took the matter of their dissertations.'

Among literary men, several, such as Zanotti, Manfredi, Gasparo Gozzi, Varano, opposed the prevailing corruption, which spread most widely in the spoken language. Young men, natives of the dialect states, instead of applying to the study of the written Italian, preferred learning French, as was then the fashion, and many were found, especially in the north, speaking good French, who could not put together ten words of correct Italian. The greater number, however, spoke bad French and worse Italian, or rather no Italian at all, but a mixture of French, dialect, and Italian words. Alfieri, Parini, Foscolo, and other truly national writers living at the close of the 18th century, complain bitterly in their works of the degradation of the language. There were, however, some men of learning and talent who encouraged the corruption. Among these, Bettinelli and Cesarotti were most conspicuous. Both were imbued with the current French literature of the time, and preferred Voltaire's epigrammatic sentences to the more round and sonorous Tuscan period. But this was not all. Bettinelli, a Jesuit, after writing a good work 'On the Revival of Letters in Italy after the Dark Ages,' attempted lighter composition both in prose and verse, in which he introduced a redundancy of adjectives, a profusion of images, a minuteness of description, which serve but to reveal the sterility of thoughts in the writer's mind. He also assailed Dante and Petrarch, but especially the former, whose powerful and comprehensive genius seems to have excited in him a sort of hatred; he even said that there were hardly three hundred lines good for anything in the whole Divina Commedia. And poor Bettinelli after this had the modesty to propose his own insipid blank verses, those of Frugoni and some of Algarotti, (the latter, however, openly disclaimed all part in this transaction,) as models, and had them published under the title of 'Blank Verse of three excellent Poets.' 'Bettinelli and Roberti,' says Foscolo, 'were at the head of the Jesuitic school, who, being fond of novelty, and yet wishing to avoid gallicisms, loaded their compositions with a thousand useless artificial flowers, and indulged in truncated terminations, especially in the plural number. Roberti was compared to a silvered snail, who leaves wherever he passes tracks of tinsel.' At last Cesarotti came, and he, through love of singularity, and in hatred of the supremacy of the Crusca, openly favoured the introduction of gallicisms. Cesarotti was a scholar, imbued with classic lore, and yet he affected to prefer Ossian to Homer; he was well acquainted with the Tuscan and other good writers of the fourteenth and sixteenth centuries, whose style he has even occasionally imitated, and yet he introduced neologisms and French constructions in his works with greater licentiousness than any who had preceded him. He may be considered as the champion of the Gallic school in the Italian language, as well as of the romantic school in taste and composition. In his philological works, his theory is that of a reasonable liberty in matters of language, but in his own practice he wantonly abused the privilege he claimed. His biographer, Ugoni, justly remarks, that 'an innovator who rises in the midst of a city stationary in literary studies

(Cesarotti was a native of Padua, where he studied, and where he afterwards became the professor of the Greek and Hebrew languages) often turns out like the prodigal son of a miser. In both cases the aversion and disgust occasioned by the example of one vice leads to the adoption of the opposite extreme.'

In order that the Italian student may better understand the difference between what is considered good language in Italy, and the slovenly foreign style which began to prevail in the last century, we will transcribe from an excellent little work of Costa, 'On Italian Elocution,' a short extract of two versions of Livy, one by a writer of the fourteenth century, a contemporary of Dante, and the other by a north Italian professor of our own age. We will mark in italics the obnoxious words or phrases in the latter, as noted by Costa:—

LIVY'S TEXT.	OLD TRANSLATION.	MODERN ONE.
Regii quidem juvenes interdum otium conviviis commessationibusque inter se terebant.	I figliuoli del re facevano tra loro festa e sollazzo di mangiare e di bere, ed ora nel padiglione dell' uno ora dell' altro.	La gioventù *che apparteneva alla reggia* se la passava sovente banchettando, convitando.
Forte potantibus his apud Sextum Tarquinium, ubi et Collatinus cœnabat Tarquinius, Egerii filius, incidit de uxoribus mentio. Suam quisque laudare miris modis: inde certamine accenso, Collatinus negat, verbis opus esse; paucis id quidem horis posse sciri quantum cæteris præstet Lucretia sua. Quin, si vigor juventæ inest, conscendimus equos, invisimusque præsentes nostrarum ingenia? Id cuique spectatissimum sit, quod nec opinato viri adventu occurrerit oculis. Incaluerant vino. 'Age sane:' omnes. Citatis equis advolant Romam. Quo quum, primis se intendentibus tenebris pervenissent, etc.	Una sera essendosi ragunati nella tenda di Sesto Tarquinio, Collatino figliuolo di Egerio, mangiando con loro elli cominciarono a parlare delle loro mogliere: ciascuno pregiava la sua maravigliosamente, onde gran contenzione e prova si levò trà loro Quì non ha bisogno di parole, disse Collatino; in poco d'ora possiamo sapere come Lucrezia mia moglie avanzi tutte l' altre di pregio. Sagliamo, diss' egli a cavallo, e andiamo a Roma e sappiamo che opere fanno le nostre femmine, e quella sia la più pregiata che in miglior opera sarà trovata, quando ella non avrà niente saputo della venuta di suo marito.	Cenando essi per avventura *presso* Sesto Tarquinio, dove era intervenuto anche Collatino Tarquinio, figlio di Egerio, il discorso *cadde* sulle mogli. Esaltava ciascuno la sua in modo maraviglioso. *Infiammatasi la disputa* Collatino sostiene che non v' ha bisogno di parole, che in breve ora si può sapere di quanto Lugrezia *sorpassi* tutte l' altre. Siamo giovani e forti, perche non montiamo a cavallo, e non andiamo noi stessi à *riconoscere la condotta* di nostre donne? *Ritenga* però ognuno per fermo e dimostrato ciocchè verrà a cadergli sott' occhio nel non pensato ritorno del marito.
	Elli erano caldi di vino, e senza indugio montarono a cavallo e andarono correndo a Roma. Quando vi furono giunti, cominciò a far notte.	Eran caldi di vino, e gridan tutti; andiamo; e *volano* a Roma *di pien galoppo*: vi giungono sull' imbrunir della sera.

The invasion of Italy by the French in 1796, and its subsequent occupation by them till 1814, sunk the Italian language to the lowest point. It really seemed at one time as if that beautiful idiom was becoming extinct. In the greater part of Italy, absurdly annexed to the French empire, which included Piedmont, Genoa, Parma, Piacenza, Tuscany, and Rome, French was the language of the rulers, of the chief officers and magistrates, the language of the bar, the official language in short, and consequently the forced one of refined society. At last, in March, 1809, a decree of Napoleon allowed the Italian language to be used in Tuscany conjointly with the French in pleading, as well as in legal documents, &c. He also allotted an annual premium to the best work in Italian. But this solitary encouragement had little effect in counteracting the whole tendency of his system. In Lombardy and the Venetian states, which were designated by the high-sounding appellation of Kingdom of Italy, Italian was the acknowledged language of government, but French influence and fashion were paramount; French decrees came from the emperor's cabinet; the viceroy was a Frenchman; a French army was constantly stationed in the country; French was the language of *ton*. The same happened in the kingdom of Naples; there was a French king and queen, a complete French court; French superior officers, civil and military; a French stationary army; and the Neapolitans learned to talk broken French in preference to Italian. Italians in general do not excel in their pronunciation of French, and the Neapolitans are especially awkward in the diphthongs. It was during that epoch of moral servility that the most barbarous neologisms were introduced, not because Italian words were wanted, but because young men, ignorant of their own language, adopted the words of their French masters, which had become familiar to their ears. Then such words became current as *arrangiare* for *porre sesto*, *arrivare* for *accadere*, *paralizzare* for *sospendere*, *vidimare* for *contrassegnare*, *disorganizzare* for *sconcertare*, *abbonarsi* instead of *associarsi*, *debordare* for *traripare*, *percezione* instead of *riscossione*, *trattamento* instead of *onorario*, and a crowd of *chittanze*, *restanze*, *ammonti*, *rinvii*, *funzionarj*, *contabilità*, *burò*, *borderò*, *rapporti*, *redattori*, *riviste*, and the verbs *energizzare*, *rivoluzionare*, *democratizzare*, and such like, with which the newspapers and political pamphlets of the republican period were spangled; and also phrases, such as *vengo di dirvi*, *sul campo*, *mettersi* *in rotta*, *senza ritorno*, and a thousand other barbarisms of this sort, the meaning of every one of which could have been rendered by sound and plain Italian words, to be found in almost every author, and in every dictionary. A bastard jargon was thus formed, neither Italian nor French, but which resembled rather the *lingua franca* which is used in the harbours of the Levant, and on the coast of Barbary; and it was not only spoken, but written and printed in the public documents, and even in the legislative enactments of the newly-created governments. The minister of the interior of the kingdom of Italy, Count Vaccari, wishing to place some restraint on this abuse, induced a man of letters to compile 'an index of words commonly used, which are not in the Italian dictionaries,' which was printed at Milan in 1812.

Peace came, and with it the evacuation of Italy by the French. The restored governments, whatever their other deficiencies may be, are at least Italian, with the exception of that of Lombardy. But even in the latter, the total dissimilarity between the German and the Italian tongues, and the little sympathy existing between the two people, prevents any corrupting influence being exercised by the former; and the language of the administration, of the judicial courts, of the schools*, continues to be the Italian. Indeed, the love of the national language, almost extinct under the French, has revived to a wonderful degree since the peace. Throughout the preceding period, a few men of genius and honest sentiments had stemmed the current; Parini, Foscolo, Pindemonte, Alfieri, and Monti: the two last, especially, professing themselves disciples of Dante, the great father of Italian literature, who had lain nearly forgotten for centuries past. Their example encouraged others to study the Divine Comedy. Then came philologists and sound critics, who showed the beauties of the Italian, and made their countrymen ashamed of the slovenly jargon that was substituted for it. Such were Napione, Cesari, Lamberti, and Giordani. All these, it may be remarked, were not Tuscans; they were north Italians; and it is from Lombardy that the impulse was given. Gallicisms, both of etymology and syntax, were unanimously condemned and hunted out; *peccavimus* was said with regard to past errors, and in this salutary reform Italians of all parties, and of every state, from Turin to Calabria, agreed. Italian was again the language of all the restored governments, and, what is more, the language of public instruction throughout the Peninsula. But now the old dispute about Tuscan purism and supremacy was revived, and it gave rise to a long, bitter, and voluminous controversy. The attack was, we believe, begun by Monti, who adopted, in some degree, the opinions of Cesarotti, without, however, imitating the extreme neologisms of that writer. This question, between Monti and his son-in-law, Perticari, on one side, and the Tuscan on the other, assumed at first the character of a mere philological problem; *viz.* whether the written Italian or *lingua illustre* has ever been the spoken language of any part of Italy, or whether it was first used in writing by the Tuscans alone, or by writers from various parts of the Peninsula at the same time? We have said already something on this subject; we consider that the language of Dante, Petrarch, and Boccaccio, was never exactly the language of the common people in any part of Italy; but we believe, that, of all the spoken idioms, that of Tuscany resembled it most at the time. That idiom has somewhat altered since, and yet after the period of five centuries, it still resembles the language of those great Tuscan writers more than any other Italian dialect. We here mean the Tuscan as it is spoken by men of some education, and not the common idioms of some particular districts, which might be compared to our London cockneyisms and vulgar slang phrases. Even in the city of Florence the language of the Camaldoli is full of solecisms. The oral language of Rome stands in a similar predicament. It became refined later than the Tuscan, for this reason, that it remained longer confined to the vulgar, the court and hierarchy retaining the use of Latin. And yet the life of Cola di Rienzo, written in a familiar style by a contemporary of this tribune, is quite intelligible to all who understand the written Italian. Since the age of Leo X., however, all educated Romans speak grammatical Italian as their native language, and the solecisms and vulgarisms which the lower class still retain, are hardly sufficient to constitute a separate dialect. The songs and ballads of the peasants of the Campagna, some of which have been lately collected and published*, are pure Italian. Rome and Tuscany are, therefore, the two countries where the spoken language can be called Italian, as it bears the same resemblance to the written Italian that the oral language of the English or French towns does to the written language of France or England.

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* See Nos. V. and VI. of this Journal, about the schools established by the Austrian administration in Lombardy, one of the principal objects of which is instruction in the Italian language.

But another and a more practical question derived from the preceding is, whether Italian writers ought to follow exclusively the Tuscan authors of the fourteenth century, the *golden age*, as it is called, of the language. We, for our part, should say,—imitate them in the choice and proper application of their words, as far as they can supply them; but with regard to their turn of phrases and their idiomatic sentences, we think some discrimination is required. We ought first to distinguish between the poets and the prose writers. Among the former, Dante and Petrarch will always continue to be models in their respective walks. Dante, above all, is the great master, the universal Italian rather than Florentine poet, for he took his words from the various dialects of Italy. Among the prose writers, Boccaccio has been extolled by many as the first, the only master. The elegance of his language, and the choice of his expressions, is wonderfully great; but his mode of construction cannot serve as a general model for all kinds of composition. He often indulges in the Latin or Ciceronian period, more than is congenial to the nature of the Italian language, more than can be borne by the active temper of modern elocution. How can a long period, thickset with a forest of articles unknown to the Latins, read smoothly with the governing verb at the end? The turn of Boccaccio's sentences was studied; it was certainly not that of familiar conversation even in his time. The historians, however, of the same date furnish a less ambitious and more fluent style. Dino Compagni, Villani, and at a later period Machiavelli, the greatest of all, rejected the inverted order, and wrote a pure current Italian prose. So did Passavanti and Cavalca, and the novelist Sacchetti, who writes as his countrymen spoke. There are, therefore, various models for various sorts of Italian prose composition. We shall quote here the words of Niccolini, from a discourse which he delivered in 1821, before the academy of La Crusca, that academy which has unjustly been accused of being the holy inquisition of Italian literature: 'Let our writers employ above all clear, determinate expressions, understood by all, spoken and written by many; let them avoid pedantry, as well as licentiousness; let the rules of our language be unto them as a bridle, and not as a chain; let us avoid the error of our fathers in the last century,—who bestowed all their attention on the subjects about which they wrote, and not on the words in which they clothed their ideas,—as well as the copious verbosity of others, by which it has been observed that the patrimony of human knowledge has not been enriched by one single thought.' On the other side, Perticari himself says: 'Had we been living in the thirteenth century, we might have freely borrowed words from all the dialects, and thus have enriched the written language which we contributed to create; but the language is now formed, and we cannot make it anew. We may add some new names of objects, or ideas unknown to our fathers, and we must consult for this purpose the writer, whether Neapolitan or Milanese, Florentine or Roman, who has first made use of them; but we must not capriciously alter the meaning of words, or substitute alien ones for those already received.' Thus men of judgment, when speaking calmly and with honest purpose, generally come nearer each other in their conclusions than they themselves would have supposed at the outset.

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* Saggio di Canti popolari della Provincia di Marittima e Campagna. Edited by the Cavaliere P. E. Visconti, Roma, 1830.

And in fact, if, as the more exaggerated purists pretend, no one can speak or write correctly, unless he has drunk in youth of the waters of the Arno, or, at least, unless he has long resided on the banks of that stream; it follows that the rest of the Italians ought not to attempt to write at all, and that Tuscany must remain in single blessedness separated from the rest of the peninsula. But these are not the sentiments of enlightened Tuscans. On the other side, we must not judge of the Tuscan language from the caricatures of it that have been drawn by Goldoni and others, who represent the Cruscante, as a pedantic, absurd—talking being.

We have expatiated at some length upon these philological questions, because students of Italian cannot fail, especially if they should travel into Italy, to hear and read much about this controversy, and they might be puzzled and disheartened by the exaggerations of the more violent zealots of either party. Italian is a language that requires to be studied assiduously, in order that one may perceive its power and its beauties. The best scholars of Italy, men grown old in philological studies, have acknowledged that the longer they have laboured at their own language, the more they have discovered its capabilities, and the elegance, and at the same time the precision and strength of which it is susceptible. We are of opinion, that no writer has yet exhibited all these powers in their fulness. Nor do we think that the zeal with which questions of language have been discussed by the Italians of late years, although carried sometimes beyond the verge of sound philosophy, is either misplaced or useless, for the subject is to Italy a matter of high importance as connected with her future destinies, as no people, without a common language, can ever hope to form a nation.

The field of Italian literature is much more extensive than is generally supposed. We have mentioned a few of the most distinguished writers of various ages; but for the rest we must refer to the numerous bibliographers, to Tiraboschi, and to Lombardi the continuer of his work, to Fontanini, Crescimbeni, Gamba, &c. We may, perhaps, in a future number give a critical list of the best grammars, dictionaries, and other works which may afford valuable assistance to students. The English have, until lately, derived their notions about Italy, the Italians, and their literature, chiefly through French channels, a medium not always to be depended upon. It is time that every nation should be heard in its own cause. No one ought to form a judgment of matters connected with other countries, unless he has referred to the best native authorities. It is a common error derived from political exaggeration, to suppose that the Italian mind has been asleep ever since the restoration of 1815. Never perhaps was there a period during which it was so active. The presses of Milan, Pavia, Padua, Venice, Turin, Florence, Rome, Naples, and Palermo, bring forth every year numerous works, of which very few ever cross the Alps, or are known even by name to foreign critics. Almost every town of Lombardy has its presses employed. We might refer to the pages of the Biblioteca Italiana, and to those of the Antologia of Florence, the two best literary journals of Italy, where monthly lists of the new publications are to be found. But these lists do not include by far the whole of the new works. Many books are published in southern Italy, at Naples, and in Sicily, which are hardly ever known, even by name, at Florence or Milan. The want of security for literary property is a great evil. As soon as a work of any attraction is published in one of the Italian states, reprints of it appear in others. This is to writers and booksellers a more severe check than even the censorship; yet in spite of these discouragements, Italy has produced during the last fifteen years excellent works of history, biography, classical learning and illustration of the arts, as well as books of travels, historical novels, essays, descriptive sketches, in short all the materials for an entertaining library, in which Italy was before rather deficient; likewise good works on science, jurisprudence, public economy, besides an immense number of new and correct editions of former writers, and especially of the chronicles of the middle ages, to which we see with pleasure the Italians have turned their attention, for in them are to be found the true elements of modern Italian civilization and nationality. Among the original works, we will mention a few that occur to us now: Micali's Italy before the Roman dominion, Pignotti's excellent History of Tuscany, Botta's important History of Italy, during the French invasions and late occupation of the country, and again his recent continuation of Guicciardini, Cicognara's History of Sculpture, Ferrario's History of Chivalry and Romance, Litta's splendid, biographical, and archæological work on the great Italian families, Inghirami's Etruscan Antiquities. Among the jurists and political economists, Romagnosi, Gioja, Tamburini, are illustrious names. The plays of Nota and Giraud; the tragedies of Pellico, Manzoni, and Niccolini, are justly admired. Manzoni has given Italy the best, we may say the first historical novel she ever had, and numerous writers have now followed the same career. Della Cella, Brocchi, Raddi, Breislak, Rosellini, have published their travels undertaken for objects of learning or science. Of poets and philologists, Monti, Foscolo, Pindemonte, are lately dead. Among scientific men, Vaccà, Piazzi, Volta, Scarpa, Oriani, are also departed. But Aldini, Brugnatelli, Configliacchi, Ferrara, Conti, and Mai are living. All the above names, and we have only mentioned those most generally known, afford a sufficient refutation to those who pretend to say, that Italy is ‘the land of the dead.’ There exists considerable difficulty in England in procuring new works from the various parts of Italy; there is, however, one Italian bookseller in London, Rolandi, of Berner's Street, who keeps up a correspondence with the principal houses of Milan and Florence, and is pretty regularly supplied with most of the new works from the Italian press.

STATE OF EDUCATION IN THE WEST INDIA ISLANDS AND COLONIES.

The following statement, obtained from an official report presented to parliament in July, 1832, shows the present state of education in the West Indies. This report contains the substance of information collected in obedience to an order from the House of Commons, requiring returns on the state of education, and on other subjects from every parish in each colony. The nature of the information called for on this subject was ‘A list of the schools established in each slave colony belonging to the Crown, for the purposes of education; specifying the numbers that attend each, the names of their teachers, with their salaries and emoluments; the hours of attendance, the nature of the instruction which the pupils receive, and whether it be oral only or otherwise, and the elementary and other books used in the schools; distinguishing, also, both the teachers and the pupils into white, free black or coloured, and slaves; and stating how many of the pupils of each class are able to read well, or are learning to read, and also learning to write.' These returns are apparently drawn up with care and accuracy—certainly with much minuteness. We have endeavoured to condense the information given, as much as is possible consistently with the view of exhibiting clearly how the business of education is conducted in places, from which, till within these very few years, it has been carefully excluded, and where by far the greater portion of the population has been considered too degraded by nature to have the capability, if even they were allowed the power, of admitting a ray of knowledge into their benighted minds. Our West India colonies may be considered hitherto a terra incognita as regards education, and it is therefore requisite to be more particular in describing this new discovery, than if it had been already explored ground. The relative position of the various classes of society is there essentially different from what it is in Europe. The population consists of three distinct parts, hitherto broadly separated from each other: whites; free blacks and people of colour; and slaves. The second class, consisting of the coloured population, is subdivided into persons of many shades of complexion, which rank the individual in a corresponding grade in his class. This various coloured race is of constantly growing importance in the West Indies. At the present time in almost all the colonies their number is more than double, and often more than quadruple, that of the white inhabitants. Hence it naturally follows, that they will by degrees acquire the greatest influence in the internal management of the colonies. The time has already arrived when they have been allowed to take a higher station in society, and their political rights have at length been acknowledged. For this class, a good education is now imperatively required, that they may learn to think and judge rightly of their true interests, and to understand clearly the nature of the social system.

The efforts made for this purpose are but just commencing, and education in the West Indies may be considered in its infancy. Comparatively only a very small number of the coloured population have the means of education afforded to them, while the instruction bestowed is, at best, but very imperfect. The good work is, however, begun, and after it has once been admitted and felt, that the education of the people is desirable, it will go on increasing; while the true objects of education will be better understood and followed.

The deficiency in the means of education provided for the white inhabitants is apparently very great throughout the whole of the West Indies; the fact must, however, be borne in mind, that all white parents who can afford the expense, send their children to England for this purpose. In Antigua, the education of this portion of the population appears to be confined within very narrow limits. Two free-schools for the instruction of poor white children are indeed established; but between them both, they can only reckon twenty-three scholars of each sex. The education in these schools is according to the national system in this country; the books are those supplied by the 'Society for promoting Christian Knowledge for the Use of Schools,' among which the Scriptures are of course included. A private classical school, in which there are at present only ten boys, is the sole establishment of the kind mentioned in the report, wherein the particulars are so minute, that we are told 'the rector of St. Philip's (Rev. J. J. Jones), devotes about an hour and a half daily to the religious and classical instruction of six boys, sons of gentlemen near the rectory. This is done gratuitously.' Education among the free-coloured and black population, and among the slaves, is going on much more actively in this island. It may be considered by some persons, not to be of such a nature as will tend most to the advantage of those instructed; while by others, it may be deemed positively detrimental. These objections may be extended likewise to the whole of the West India islands: it is not, however, our present purpose to investigate this difficult question, the mere statement of facts being our object; but we cannot refrain from expressing a hope, that even this imperfect education will tend to raise the blacks, and ultimately fit them to become useful members of society. In the parish of St. John, two schools, one for boys, the other for girls, have been established by the Incorporate Society, for the conversion, &c. of Negro slaves. These schools are attended by 184 boys, and 108 girls, among whom are 89 slaves of both sexes; the rest are free-coloured children. The national school system of education is here pursued, which includes, besides religious instruction, reading, writing, and arithmetic; the same books are used as in the free-school for whites. The girls are taught needle-work, instead of arithmetic and writing. Out of the whole number in both schools, 172 can read well; of these 37 are slaves. In other divisions of the same parish, there are three more daily schools, and one Sunday-school, supported by the bishop of the diocese, out of funds placed at his disposal. In this Sunday-school, and in one of the others, all the pupils are slaves; their number varies between 305 and 355. Reading the scriptures, and religious instruction, by means of the church and other catechisms, form the amount of instruction given. The other two schools, one for each sex, comprise 127 pupils, 83 free, and 44 slaves. Instruction is given in reading, writing, and arithmetic, together with religious instruction, agreeably to the national system; 45 of the pupils can read well, and among this number are 13 slaves. In each of the parishes of St. George, St. Peter, and St. Philip, there is a Sunday-school, supported from the funds of the Antigua Branch Association of the Negro Conversion Society. From 250 to 260 slave children, and 23 adults, are religiously instructed according to the established church in these schools. In one of them the children are only taught orally; in the others they learn to read, but only nine out of 218 are able to read well. In the parish of St. Mary, a daily school for 69 slave children is kept, who are taught at the expense of their owner, Sir H. W. Martin. Their instruction is similar to that given in the Sunday-schools.

Much interest is apparently taken in this island by various denominations of Christians, in the education of the coloured and black population. The Wesleyan methodists have established three Sunday-schools, in which there are 1305 children taught, of whom 32 are free, the rest slaves; among the number 204 can read with tolerable fluency, and 395 are learning the alphabet; 70 persons are employed as teachers, among whom 27 men and 22 females are slaves. The education given in these schools is confined to reading, catechizing, and oral instruction; the books used are the Bible, Sunday-school Union, and Universal Spelling-books, Church and Watts's Catechisms, &c. Eight infant schools are likewise supported by the same sect. These are attended by 224 children, all of whom, with the exception of 12, are slaves.' The education is limited to reading and religious instruction; 60 of the pupils can already read the scriptures. Besides these schools, the Wesleyan methodists have established 28 'Noon and Night Schools.' In the first, the pupils attend from twelve o'clock to two P. M., and in the second from seven to nine in the evening. This description of schools ceases on many estates during crop time, but is resumed when the crop is finished The number of children attending these schools amounts to 1078, all of whom except two, are slaves; they are taught to read and repeat catechisms; only 96 out of the number read sufficiently well to be put into scripture reading. Two Sunday-schools attached to the Ebenezer Wesleyan Chapel are attended by 405 pupils; of these 288 are free children, and 117 slaves; 144 can read the scriptures, the rest are in various gradations, from the alphabet upwards, being initiated in the same knowledge, which is the end and aim of their education. This, together with easy spelling, oral and catechetical instruction, singing and prayer, form the sum of education given.

Four Sunday-schools, and seventeen branch schools in connexion with them, have been established, and are supported by the missionaries of the United Brethren in Antigua; 867 pupils, out of which number only 21 are free, attend these schools. Another Sunday-school has likewise been recently established by this sect of Christians, in which 300 pupils are taught the same as in their other schools, that is, the tenets of their church, and the reading of the scriptures. Hymns are committed to memory by all the children, and suitable portions of the Bible are learnt by rote. In a free-school supported by the same parties, 203 boys and girls are instructed in a similar manner; out of these 96 are slaves. 'Writing and arithmetic are also taught to those more advanced, (*if slaves, where permission is given.*) Singing and chaunting also form an agreeable part of the instruction given in all these schools.' In this latter school, 52 of the pupils can read well; 45 are learning to write, and 41 to cipher. Two small infant schools are supported in the same island by the Ladies' Society of London, whereof the Duchess of Beaufort is patroness; these are not attached to any particular church or sect. Instruction is given in reading, writing, and the principles of the Protestant religion, by means of books from the British and Foreign School Society, Church Catechism, Watts's Catechism, and the Bible. These schools comprise only 44 scholars, of whom 32 are free, the rest slaves. Another Sunday-school is supported by subscriptions under the patronage of Lady Grey; not attached to the Established Church, or to any of the missions of the other denominations of Christians. In this school 148 children are instructed in a manner similar to that practised in the above-mentioned infant schools. This number consists of 9 white, 98 free-coloured, and 41 slave children.

There are several private schools in Antigua, of which it has not been practicable to obtain the same detailed accounts; among these are two schools, in which 57 free and 13 slave children are taught reading, writing, and arithmetic.

In the small island of Montserrat, daily free-schools for both sexes are established, and five Sunday-schools: in these collectively 572 children receive 'useful and religious instruction, both oral and elementary.' For this purpose the elementary and other books of the Christian Knowledge Society are employed. Among the number are 8 white, and 58 free children; 91 out of the 572 can read, and 57 are learning to write.

The Wesleyan missionaries are as active in Montserrat as at Antigua. They have there six Sunday-schools, in which 501 children are taught to read, and receive religious instruction according to the doctrines of the sect; 3 white, and 124 free children are included in the number; about a third part of the whole are reported as reading well. Under the same influence are three day-schools, two for boys, one for girls; 245 pupils attend these, 9 white, 176 free, and the rest slaves. In these schools, the British and Foreign School Society's plan is adopted as far as is deemed proper; some of the elder children are taught grammar and geography.

In the island of Barbuda there are not above 500 inhabitants, and, with six or seven exceptions, these consist entirely of slaves. A daily school is established here out of funds at the disposal of the bishop of the diocese; 67 children attend, all of whom are slaves but one; they are taught to read, that they may be the better fitted to receive religious instruction; 14 are able to read well; 35 adults are similarly taught in a Sunday-school.

In the island of Barbados more care is apparently taken with the education of the white, than the slave population. Two schools are established in the parish of St. James, one for white, the other for free-coloured persons and slaves. Each of these is attended by 41 pupils, among the latter 18 are slaves. The plan of education pursued in these schools is the same as that in the national schools; and the elementary and other books employed are the same also. In the school for whites there are about 26, and in the other 18, of the pupils who can read tolerably well. All the children in both the schools are taught reading, writing, and arithmetic. In the parish of St. Joseph there are two parochial schools for white children of both sexes, and one school supported by voluntary contributions for white girls; the number of scholars in these schools collectively does not exceed 30. The instruction is given on the same plan as in the national schools. A Sunday-school for slaves is likewise established in the same parish; in which about 40 adults and 75 children receive oral religious instruction. In the parish of St. Andrew's another free-school is established, for the education of the poor white inhabitants; the number of scholars is only 20 boys, and 10 girls; the same instruction is pursued there, as in the above-mentioned schools; all the children except one can read. A Sunday-school has likewise been opened in this parish for slaves and free persons of colour, who have sometimes attended to the number of 70 or 80, principally slaves. They receive religious instruction, and several of them were learning to read; but their attendance has hitherto been so irregular, that they can scarcely be said to have derived any advantage from it. A public school for white children is established in the parish of St. Lucy; the number generally attending is 30; the same education is given as in the daily schools. There are three other small schools on different estates in the same parish; but the total number of the pupils in these is only 28, seven of whom are free, and the rest slaves; the instruction given does not go beyond reading.

In the parish schools of St. George, 18 white boys and 12 white girls are instructed in reading, writing, and arithmetic, and the girls are taught needle-work. There are likewise six private schools, in which 69 white, four free children, and eight slaves are educated. Instruction in reading, writing, arithmetic, and English grammar, is given to the free children; the education of the slaves is limited to reading; the school-books are an English Spelling-book, Psalter, Bible, Crossman's Catechism, English Reader, Murray's Grammar, and Jones's Dictionary. A Sunday-school in the same parish is attended by 24 slaves; two of these are taught to read, the rest are only orally instructed. There is a free classical school in the parish of St. Michael, in which 12 boys are taught Latin and Greek, and 15 reading, writing, and arithmetic. These are all white pupils. In the two central schools, 127 boys and 67 girls receive instruction in reading, writing, arithmetic, and religion, the girls also in needle-work; none but white children attend these schools. In the colonial schools and in the Bishop's schools, 223 free children and 285 slaves, of both sexes, are educated in a similar manner. There is likewise a Sunday-school in this parish, where 147 children, eight of whom are free, the rest slaves, receive instruction in religion, and are taught to read.

A school for the education of white children was established in the parish of Christ-church, in the year 1809. Instruction is here given to 24 children in reading, writing, and arithmetic. Another school was established by the bishop of the diocese in 1828, for the reception of free-coloured children and slaves. In this, 24 free children and 43 slaves receive the same education as in the school for the white inhabitants. There are eleven day-schools in the parish of St. Philip, attended daily by about 225 white, 70 free-coloured children, and 100 slaves. All the children, without any distinction of colour or condition, are taught to read, write, and cipher, and are instructed in the Church Catechism, the Holy Scriptures, and some religious tracts. A Sunday-school is attended by about 130 slaves. These, besides being religiously instructed, are taught to read on Dr. Bell's plan. There is no report given of any schools in this island supported by dissenting Christians, and in consequence but a small proportion of the slave population receive religious instruction. It would seem that the members of the established religion require some example to lead them on in the work of education; otherwise they are too prone to consider that as useless or pernicious innovation, which is contrary to the practice of their forefathers.

In the Bahama islands, the education of the slaves is apparently considered unnecessary. At New Providence, there are four schools, which are attended by 315 pupils; 113 of these are white, 202 free children, and only two slaves. They are all taught to read and write on Dr. Bell's system. The books used are the Bible-abridgments, grammar, and other elementary books. In Turk's Island, there are four schools, in which 147 pupils are instructed: 118 of these are white, and the rest free-coloured children. The nature of the education given is the same as that at New Providence. At Abaco, there is one school with 53 scholars, all white children. A school in Harbour Island, containing 79 and one at Eleuthera with 64 scholars, all of whom are white children, comprise the extent of education furnished at the Bahama islands.

The education of the white and free population is still more circumscribed at Dominica. A boys' and a girls' school are in that island supported by the members of the Church of England, and the pupils educated according to the tenets of that church; 140 children are taught in these schools on the national system; the books used are the Bible, and the elementary works published by the Society for the Promotion of Christian Knowledge; 23 of the children can read well; six white and 116 free children are among the scholars—the rest are slaves. The Wesleyan mission support three boys' and three girls' schools. In these there are 294 pupils: 1 white, 147 free children, and 146 slaves. The children are taught spelling and reading on the old system; the Bible, the Sunday-school Union, and the Catechism of the Wesleyans, are the books used; 83 of the scholars are considered to read well. Writing is not taught.

In Grenada, two central schools for boys and girls are established; these contain 145 pupils, four of whom are white and 104 free-coloured children; the rest are slaves. The education is here conducted according to the national system. Besides these, there are four private schools, in which there are 80 children, chiefly white, and in the other two 72 free-coloured and black children. Three other small private schools are kept in different parts of the island—these are conducted by females, and contain between 30 and 40 pupils collectively—three among the children are white; the rest are free-coloured or black. A day-school for slaves is kept in the parish church of St. George, where between 60 and 70 children are taught to read and receive catechetical instruction.

Three Sunday-schools are established in Grenada: in the first, 55 children are instructed, 32 of whom are free children, the rest slaves. The free children are taught to read; the slaves usually receive only oral instruction; two out of their number learn to read. In the second school 47 slave children receive oral instruction only, and in the third 28 adults and 95 children are taught to read; these are all slaves. The Wesleyans have likewise a Sunday-school in this island; 144 free and 12 slave-children are taught to read, and receive religious instruction. This very inadequate education among the slaves is not, however, confined to the number already enumerated; since the society in England for 'the conversion, religious instruction, &c. of Negro slaves' has placed funds at the disposal of the bishop of the diocese for affording the means of giving oral religious instruction to the slave population on the different estates.

In the small island of Carriacou, which is included in the government of Grenada, the catechist has a school attended by 103 pupils, 96 of whom are free, and 7 slaves; 59 of the number are instructed gratuitously; the parents of the others pay for their instruction. They are taught reading, writing, and arithmetic—27 read well—62 learn writing—14 learn arithmetic, compound division, being the highest point attained.

We understand that in Jamaica there is in general a very strong disinclination among the planters to promote the intellectual improvement of their slaves, but still the reports show that something has been done.

.At Pedro plains in this island, a school is established under the superintendence of four directors, who have the power of admitting poor children gratis, and the appointment or removal of the master under their control. The number of pupils is 50, who are all free children of different grades of colour. No slaves are admitted. Instruction is given in reading, writing, arithmetic, and grammar. 'Oral teaching is not allowed;' the books used are, Mrs. Trimmer's First Book, Spelling Book, the Church Catechism, the Bible, Crossman's Introduction, Murray's Grammar, English Reader, and Murray's Dictionary. Another private school at Black River is attended by 67 scholars; of these 11 are white, and the rest children of colour. The same course of instruction is given in this as in the last mentioned school.

The Ladies' Jamaica branch association supports eight schools, which are attended collectively by 306 pupils—137 of these are free, and the rest slaves. They are instructed in reading, and exercised in repeating Hymns and Church and 'Trew's' Catechism. The books used are, the Child's First Spelling Book and the Bible.

Three schools are supported by the Jamaica Auxiliary Church Missionary Society for the purpose of educating some of the free-coloured population; in which 134 pupils are instructed. Their education is mostly confined to reading; a very small proportion of them are taught writing and arithmetic. A Sunday-school, in which 42 slaves are taught to read and to say the Catechism, is established by the same society. Another Sunday-school is held in the church at Grosmond; the expenses of teaching are 'paid by the lord bishop.' Instruction is there given in reading to 170 children, nearly all slaves; only 15 out of the number read sufficiently well to go beyond the spelling-book—religion of course forms the principal part of education. Three schools, in which the teachers' salaries are paid by the parents of the children, are likewise established in the same parish (St. Elizabeth). These number only 12 pupils, who are all free children of colour; they are taught reading, writing, and arithmetic. Three schools are established in the parish of St. George, in which 73 children receive instruction; of these two only are white, and the rest free-coloured and free black children: 56 out of the number are considered to read well, and 41 are learning to write. In Portland there are five schools, all attended by one master, paid by the Church Missionary Society. In one school the pupils receive only six hours' instruction in the week, in another four; in two others two hours, and in the other only one hour. In these collectively there are 194 pupils—33 of these are free, the rest slaves. The instruction given is principally oral; in the last mentioned school, in which there are 50 slaves, nothing else is attempted. There are two schools in St. Thomas in the East, wherein 41 free children of colour are instructed in reading, writing, grammar, and arithmetic. In one school, containing

20 pupils, only two are able to read well. The books used are, Mrs. Trimmer's small books, New Testament, Murray's Sequel to the English Reader, Murray's English Grammar, Walkinghame's Tutor's Assistant, and Crossman's Catechism.

Among 'the public schools in St. Anne's' the Jamaica Free Grammar School sounds well, and in so large a population it might be supposed that this establishment would have been of extensive benefit, spreading over a large proportion the blessings of a good education; but it is not so; and we find that a 'free grammar school' in Jamaica is what 'free grammar schools' are too often found to be in other parts of the world. This in question is supported 'by various devises and contributions, for which the House of Assembly direct the island treasurer to allow ten per cent. interest, which enables the foundation to support ten poor white boys, recommended by the vestry and six recommended by the governor.' Twenty or thirty private scholars are at the same time taught 'the classics and all other branches of education.'

The salary of the master is not mentioned. More explicit information is obtained on this point in the account of free schools at Vere. In this, 12 pupils receive an English education, the amount of which may be collected from the books used. These are, an abridged History of England, Goldsmith's Geography, Mavor's Spelling-Book, Walkinghame's Arithmetic, Johnson's Dictionary, Murray's English Grammar, 'with several lesser books.' For boarding, and thus educating 12 boys, the master receives 1190*l.*[*] per annum.

In St. Anne's Bay Parochial School 18 children of colour and two white are educated in reading, writing, and arithmetic. The books used are works approved of and furnished by the Society for promoting Christian Knowledge. Four private schools are kept in the same parish, where 66 pupils are instructed, all free children of colour; the same class of books is used as in the last mentioned school, and the superintendent of one of the establishments is 'capable of instructing them moreover in music and geography.' There is a foundation school in Westmoreland, in which 20 white and 30 free children of colour are boarded and instructed, and 127 instructed only. The education is 'classical, commercial, and religious.' Four other schools in the same parish are attended by 169 children, of whom eight are white, ten are slaves, and the rest free-coloured. These receive a 'commercial and religious education.' Religious books and Walkinghame's Arithmetic are used. The Wesleyan Methodists have a Sunday and a Saturday-school in the same parish: there are only 48 scholars in both; out of these seven are slaves, the rest free-coloured and black. They are taught to read, and religiously instructed according to the particular opinions of the sect. At a free school in Port Antonio, 27 boys receive a classical education; all these are children of white parents. There is also a school in the same place for the education of free-coloured children; this contains 40 pupils; they are taught reading, spelling, grammar, arithmetic, and writing.

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[*] 140*l.* of Jamaica money is equal to 100*l.* sterling, and since sterling is not expressed, we must conclude that the above sum is reckoned in Jamaica money, which, reduced to sterling, gives 850*l.*

In the parish school of Trelawney 119 free children of indigent parents are taught reading, writing, and arithmetic. Dilworth's New Guide and Duncan's English Expositor, besides other books already mentioned, are employed in this school. In the same locality there are seven private schools, where similar instruction is given to 104 children; of these 20 are white, 77 free-coloured, and seven slaves. Another private school in Manchester affords the means of education to 26 pupils—eight of these are white, the rest free-coloured—reading, arithmetic, geography, &c are taught. At Port Royal there are three private schools, chiefly composed of free-coloured children and free blacks. About 74 pupils attend these; they are instructed in reading, and about one-half learn writing and arithmetic; the others are not considered 'efficient to be further advanced.' There is also a Sunday-school in the town, which affords a free admission to all classes, and the attendance is generally from 50 to 60. The parish school of St. Mary, in the county of Middlesex, comprises only 15 free scholars, who are taught reading, writing, and arithmetic. The master has, in addition to these, 17 private scholars.

Besides the above schools, there are several private ones in the interior, but these are stated in the report to be 'quite obscure and not known, except in their immediate vicinity.'

The schools here enumerated are all which have been noticed in the return made to government. An account of two other schools in Spanish Town, Jamaica, is, however, given in the Report of the British and Foreign School Society, by Mr. Phillippo, as having been established by him in that island. According to that account, the children in those schools are receiving a better education than is afforded not only to the white people of Jamaica, but to most of the people of England. Their proficiency in the various branches of useful knowledge is pronounced by a writer in the Watchman newspaper to be astonishing, and their progress in geography, mathematics, and astronomy, considerable. The number of children thus taught is stated to be (in 1831) 169 in the day-school at Spanish Town: the number in the Sunday-school is not mentioned. There is also a day-school in Kingston with 122 pupils.

These institutions are supported by the Baptist Missionary Society, and it is said that several other schools have likewise been established by the same parties. There is also a 'Union Society' in Jamaica, which has for its object the more general diffusion of education among the free-coloured population. The official report is indeed evidently defective in the information furnished, since, out of 21 parishes, returns are given from only 12; and in these, Kingston, the most populous place in the island, and Spanish Town, its capital, are not included.

We find, however, from other authorities, that education among the slave population is very little more extended than has been here described.

In the 'Christian Record' of Jamaica for April 1831, No. 8, a detailed and specific enumeration is given of the slaves in Jamaica, who, in 1829, were receiving a 'lettered and effective education,' in connexion with the established church; and they amount, on the whole, to 601 out of a population of 330,000; of this small number 391 are educated by the Church Missionary Society, and 210 by the bishop and the rest of the establishment*.

As no allusion has been made to these schools in the government report, we have omitted them altogether in our tabular result.

In the island of St. Christopher's, a school for white children is supported by the colonial treasury; 74 children of both sexes, including boarders and day scholars, are educated in reading, writing, and arithmetic—the same methods are pursued as in the National Schools in England. The greater part of the scholars read well. A school for free-coloured children and slaves, where the same plan of education is adopted, was established in 1826. In this there are 224 pupils, 85 free-coloured, the rest slaves. There are two parish schools in the district of Middle Island, the one a day, the other a boarding-school. 'In the former, the instruction given is exactly the same as that adopted in the National Schools of England. The first and second classes read very well, and have made considerable proficiency in writing and arithmetic; their progress in religious information has been very rapid; the children of the first class have read the Bible over twice, and have committed to memory the Church Catechism and Crossman's Introduction; those of the second class have read the New Testament twice, and have by heart the Church Catechism, and nearly half of Crossman.' The elementary books used are those recommended and published by the Society for promoting Christian Knowledge—123 pupils receive the advantage (if it may be so called) of this instruction; they consist of eight white, 95 free-coloured and black children, and 20 slaves. The Sunday-school is attended by slave-children only. The instruction is chiefly religious. At Sandy Point there is one school for the children of all classes, who are taught reading, writing, spelling, and arithmetic, on Dr. Bell's system—147 children are on the list: these consist of eight white, 95 coloured and black, and 44 slaves: 19 read 'very well,' and 80 are learning to write; the same kind of instruction is given to each class indiscriminately. There is likewise a school on the estate of Messrs. Manning and Anderton, but that is entirely a private establishment. At Capisterre there is one school, in which 37 slaves receive religious instruction and are taught to read; two out of the number can read tolerably; the teacher is a Negro slave. Another school is established in Nichola Town, where 49 pupils are taught 'orally and otherwise'—a few can read tolerably, the rest are learning. The number consists of 11 free-coloured and black and 38 slaves—one of the latter is learning. In the latter part of the year 1829 schools were established on two estates in the parish of St. Peter; 55 slave-children are in these daily instructed in the principles of religion—five out of the number read tolerably well. On three other estates schools are likewise established, in which 91 slave-children are taught to read and say catechisms. At Palmetto Point teachers were appointed by the vestry of the parish, in 1825, to instruct such children as attended the church in reading and their catechism. Another teacher succeeded to these, appointed by the bishop of the diocese, 'whose exertions, not meeting with the success that was expected, his situation was vacated, and himself employed in a different capacity in another parish.' In the beginning of 1830 another attempt was made at organising a Sunday-school, but so irregularly was it attended by the children (about 32 in number at first), that at Easter, in the same year, the vestry discontinued the school, since they thought it productive of no benefit to the children.

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* Anti-Slavery Reporter, No. 91.

The church of the United Brethren have Sunday and evening schools in the town of Basseterre and at Bethesda; in the first school there are 420 pupils, of whom 57 are free-coloured and black, the rest slaves. In the establishment at Bethesda 235 slaves are instructed by twelve teachers, all slaves. In the first school 56, and in the other 12, of the pupils are reported to read well. The children are taught to read the Bible and to commit to memory the Church Catechism, portions of the Scriptures, and Hymns. Writing is not taught. Nine schools have been established by the Wesleyan missionaries at St. Christopher's. These are principally Sunday-schools. Instruction in reading and religious principles are given in these to 1289 children; among this number are 298 free-coloured and black children—the rest are slaves: 176 free and 166 slave scholars are reported as being able to read: 102 teachers are employed in this work of charity, eight of whom are slaves.

In the island of Nevis, a charity-school is established at Charlestown for the education of the poor white and free children, as well as slaves of both sexes; 215 children are here instructed in reading, writing, and arithmetic, on the national system; three of these are white, 114 free, and 74 slaves. A Sunday-school is kept in the same place, where 60 children are taught to read, besides being religiously instructed: ten of these are free, the rest slaves—only 20 out of the number can read, and that very imperfectly. Another Sunday-school was established in 1824 at Gingerland, on the same island; 70 children, mostly slaves, receive instruction, which is chiefly oral. A few elementary books are used from the Christian Knowledge Society; 25 of the children can read well, 80 are learning to read. Another Sunday-school, conducted in the same manner, is established at Fig Tree in this island—only 35 children attend—out of the number six are reported to .read well. The Wesleyan Missionaries likewise support two Sunday-schools at Nevis, in which 360 children receive instruction in reading and religious principles; of this number two are white and 150 free children, the rest are slaves; 70 read well; none are taught to write. The books used are works published by the Sunday-school Union and the Wesleyan Catechism. On the estate of Mr. P. T. Huggins an infant school is established, in which 134 children are taught on the infants' school system. A Sunday-school is held in the church of St. Thomas's parish, where about 90 or 100 slave-children attend. It is remarked that 'the progress in this school is very slow; about half a dozen pupils are advanced to card No. 3; the greater part, however, may be said to be ignorant of even their letters. The truth is, that with persons so very ignorant and so very reluctant to learn on their only day of leisure as young slaves are, Sunday-schools, unassisted by daily schools, are almost useless. In order to secure the attendance of the children, the officiating minister has been obliged to request the several proprietors to send with the pupils every Sunday morning an elderly person to enforce their attendance.' This is indeed a disheartening, but very natural result. It is hardly possible that education, under such circumstances, can be attended with any beneficial effects. Little pupils of a different complexion might show equal inaptitude.

A national school is established in the island of Anguilla, in which 105 children are instructed on Dr. Bell's system. Among the number are 30 white, 56 free, and the rest slaves 25 boys and 17 girls read well; all are learning to write. The Wesleyan Methodists support four schools in this island; which contain 400 scholars, 18 white, 100 free, and 282 slave-children; 90 of these read well, 50 can already write. The books used are, the Bible and elementary books published in England by the 'Sunday-school Union.'

In the island of Tortola there are two national schools for both sexes, in which 58 boys and 24 girls are taught reading, writing, and arithmetic, and the girls needlework; out of the whole number two are white, 74 free-coloured, and six slaves; about 30 are learning to write. The Bible, the Church Catechism, Psalms, and other religious exercises, are the only books used in this school.

A school is established at St. Vincent by respectable persons of colour. The bishop of the diocese contributes 50*l.* towards the salary of the teacher, and promises 100*l.* after the present quarter. Instruction is given to 198 children in this school; of these 11 are white, 158 free-coloured, and the rest slaves. They are taught to read and write on the system of the national schools. No books are used but those on the list of the Society for promoting Christian Knowledge. The Wesleyan Methodists support an evening Sabbath school in this island, in which 270 pupils are instructed in reading and religious principles; among these 161 are free children, the rest slaves.

Two free-schools for boys and girls were established at Scarboro', in the island of Tobago, in 1828. These are attended by 110 children, of whom two are white, 101 free, and seven slaves; they are instructed in reading, writing, arithmetic, and religious principles. The same books are used as in the national schools in England.

Nine schools are established in the settlement of Berbice. Among these are two free-schools for both sexes, in which 45 boys and 34 girls receive instruction of a religious nature, conducted on Dr. Bell's system, both orally and by books. There are four white pupils, the rest are free children of colour. Out of the number 12 can read well, and 29 are learning to read and write.

Another school consists of 33 free female children and three or four slaves. Reading, writing, and arithmetic, English grammar, and history, are here taught by means of the same books which have been so often enumerated. Three other schools supply instruction for 108 children; of these there are one white, 58 free-coloured, and 49 slaves. Among the number 67 can read well, and 26 are learning to write; 35 receive only oral instruction. In a Sunday-school, attended by 180 children, where there are no white, and mostly all black children, 44 are reported to read well. In addition to other religious books already mentioned, the Assembly's Catechism, tracts from the Tract Society, with 'the beautiful little reward books,' are used in this school. Another school in this island, commenced in 1827, can boast of only seven scholars. Cobbett's Grammar and Keith's Arithmetic have found their way into this remote, and it would seem not very favoured establishment for education.

Only two schools are reported as being yet established in Demerara; in these 94 boys and 57 girls receive instruction. We have no means of ascertaining the extent of education given, nor what number, if any, of the slave population are included among the pupils. Our information is equally defective with regard to Trinidad, the Bermudas, and Honduras. We can only discover generally that there are eleven schools in Trinidad, in which 400 male and 269 female children are instructed. In the Bermuda Islands we find enumerated 23 schools, in which there are 1031 scholars of both sexes. Only one free school is mentioned as being established at Honduras; in this 132 male and 132 female children are educated.

There are no schools at present in the island of St. Lucia. A national school was established at Castries on Bell's system; but discontinued in January, 1830, for want of funds, the privy council having refused to contribute to its support. This island is a Crown colony, governed by the home authorities. In this and in the other colonies so governed, little or no provision appears to be made for the education of the people, though in any of these an excellent opportunity might be found to determine by experiment, if education, judiciously conducted, would ameliorate the condition of the blacks in the West Indies.

It is true that many schools and many scholars have been enumerated in the above statement, and yet they are very few compared with the wants of so large a population. The kind and degree of education supplied will also be found miserably inefficient and defective; yet these feeble efforts may be the commencement of better things. Instead of feeling surprised that so little has been done, we did not expect to find that so much had been attempted.

The education of the white inhabitants of the Cape of Good Hope appears to be conducted on a somewhat more extensive and rational plan than in the West Indies. Many schools are established in that settlement for the benefit of both the English and Dutch inhabitants; instruction in the two languages forming part of the education in either case.

In Cape Town, there are two English free-schools, in which 229 children receive instruction in reading, writing, arithmetic, and the principles of religion on Dr. Bell's system. The books used are the New Testament, Alphabet, 'Spelling cards, from page 1 to 24,' National School-book, (Nos. 2 and 3) Ostewald's Abridgment of the Bible, Watts's Divine Songs, Bell's Broken Catechism, and Chief Truths of the Christian Religion. The number of children consists of 184 white, 32 free-coloured and black, and 13 slaves, among these 77 read well. Two Dutch free-schools are also established at Cape Town, in which there are 294 pupils; of these 246 are white, 14 free-coloured and black children, and 34 slaves. The instruction here bestowed is of the same nature as that given in the English schools. The books used are likewise similar in their tendency, being the New Testament, Alphabet, Spelling-cards, Spelling and Reading-book, Heidelberg Catechism, Hellenbrock's Catechism, Brodelet's Religious Instruction, Reformed and Lutheran Catechisms. The number of children in these schools who are reported to read well, is 77, among whom four are slaves. Provision is likewise made in this town for the religious instruction of slaves, and other persons of colour; one school is established for teaching the Lutheran doctrines, in which only four slaves attend, who can all read well. In another school instruction is given in the Dutch Calvinistic doctrine to the same description of persons; this contains 29 free-coloured children, and three slaves; 14 of the former are said to read well. Both the schools are open only on Friday, and the education is solely religious, in order to prepare the pupils for the sacrament of baptism. Brodelet's Religious Instruction and Church History are used in each of the establishments.

In Cape District there are two English free-schools, in which the same kind of education is given as at those in Cape Town. The books used are likewise nearly the same. The number of children attending are 75 white, 63 free-coloured, and 12 slaves. In two Dutch schools at the same place, 49 white children are instructed to the same extent. Dutch Spelling-books, the Bible, and Catechism, are the only books mentioned as being admitted into these schools.

In the district of Worcester, an English free-school is established at Tulbagh, where 22 white children are educated in reading and spelling, writing and arithmetic, English grammar, and the Dutch language. Besides the Bible, the books used are Murray's Grammar, Vander Pyl's Dutch and English Grammar, Dutch Exercises, and Dutch and English Dialogues by the same author, and Wilcox's Dutch and English Dictionary. In another English school at Clanwilliam, 24 white children receive a higher degree of instruction; they are taught the same things as the children in the above-mentioned school, and to these are added history, geography, and drawing. Mavor's Spelling-book, Goldsmith's Geography, Goldsmith's English, Roman, and Grecian Histories, and Pinnock's Catechism, are among the books used in this school. A Dutch school is established at Tulbagh for reading, spelling, writing, and arithmetic, psalm singing, and other religious instruction; only 28 children attend here, out of which number four are slaves, and one coloured, the rest are white children. Siegenbeck's Dictionary is here added to the books already mentioned, as used in the other Dutch schools. Sixteen of the children are reported to read well.

There is an English free-school at the village of Stellensboch in the district of the same name, in which 88 white children are instructed according to the Lancasterian system of education. Enfield's Speaker, Latin and Greek classics, &c. are included in the list of books employed at this school. In an English free-school at Parl the same system is pursued, and among other instruction given, it is stated that geography is taught orally. The books used are the Spelling and Reading-lessons, and the examples of the first four Rules of Arithmetic published by the British and Foreign School Society, Dutch and English Vocabulary, Engelsche Spraakkunst, (English Grammar,) and Vander Pyl's Hand-book (Manual) : the latter are used for translations, and a Dutch and English Dictionary. Another English school in the same district is attended by 16 white children, who pursue nearly the same course of studies as those in the preceding school. In a Dutch school in this district, 12 children are educated by oral and written instruction; none but religious books are used. A slave school is likewise established there, in which different methods of instruction are adopted, according to the capacity of the scholars; first, by extempore prayers, which are repeated by the children; second, by moral and religious addresses from parts of the scriptures; third, by a variety of religious books. All the instruction is given in the Dutch language. None of the scholars are taught writing; the number attending is 124, of whom only one is white, 51 are free-coloured, and the rest are slaves: not more than 28 of these children are reported to read well.

There is an English free-school in the district of Swellendam, in which 39 white children are taught the same subjects as those in the last mentioned English school in Stellensboch. Two schools are established at Swellendam and Caledon for the instruction of slaves, and other persons of colour, in the Dutch Calvinistic doctrine, on Sundays, and two other days in the week, for two hours each day. The education in these schools is confined to religious objects, spelling and reading, of which only 33 scholars take advantage; 22 of these are free-coloured, the rest slaves; four out of the number are reported to read well.

In each of the districts of George, Uitenhage, and Albany, an English free-school is established, in which education is given according to the British or Lancasterian system, 'modified to the localities arising from the circumstance of having to teach in a foreign language.' In the school of the first district, there are 72 pupils; of these 65 are white, 1 free-coloured, and 6 slaves; 32 of the children are said to read well; the instruction here is confined to reading, writing, and arithmetic, and teaching the catechism. In the other two schools the education is extended to grammar and history, and in the last, Latin and sacred music are also enumerated among the subjects taught. Besides the books employed in these schools for translating Dutch into English, lessons pasted on boards according to hte Lancasterian system are used for the junior classes, and in the senior class, the following books: Murray's Grammar and English Reader, Pinnock's Abridgments of Goldsmith's Histories, Vander Pyl's Spraakkunst, Ruddiman's Latin Rudiments, Adam's Latin and English Grammar, Scott's Beauties of Eminent Writers, and Knowles' Elocutionist. These schools are attended by 121 white children, 63 of whom read well. An English free-school is established at Port Elizabeth, in which the national system of education is pursued. The usual elementary books of the national schools are employed; the more advanced pupils also use Murray's Grammar and Exercises, Guy's Geography, Goldsmith's History of England, and Nicholson's Course of Mathematics. This school consists of 86 white children, 62 of whom can read well. In an English free-school at Port Frances, the instruction is restricted to reading, writing, and arithmetic, 'oral and otherwise.' The number of books used is very limited; they consist of 'One Pleasing Instructor,' the Bible, and a few Spelling-books. Another school at Bathurst offers education on a plan but little more extended;

instruction in grammar and the principles of religion is included. Murray's Grammar and Walkinghame's Arithmetic are used for the more advanced pupils; 400 lessons pasted on boards according to the Lancasterian system are the means employed for educating the other children. The two schools number together 66 children; of these only two are free-coloured, the rest white; 12 out of the whole can read well. In the district of Graaff Reinet there is an English free-school, in which 32 children are taught reading and spelling in Dutch and English, writing and arithmetic, partly oral, and partly otherwise; only four of the pupils can read well. Fenwick's and Dilworth's Spelling-books, together with Walkinghame's Arithmetic, a Dutch Bible, and Dictionary, form the written means of education in this school.

It will be seen from the above statement, that the advantages of education among the white inhabitants of the Cape are beginning to be recognized, and the means taken for instructing the children are, on the whole, more commensurate to the end than might be expected in that distant colony; but much yet remains to be done, and education must be diffused among the population to a far greater extent before many of its salutary effects can be positively felt. The above are all free schools: no account of any private schools at the Cape appears in the report, and we may, therefore, conclude that a much larger proportion of the population receives education than is here stated. The general instruction of the free-coloured people and the slaves is apparently thought of little importance; and is almost wholly confined to fitting them for understanding the principles of religion.

We have no parliamentary report of the schools in the Mauritius. From an official document, we have been enabled to obtain merely a general statement on this subject; from which we learn that 18 free-schools are established in the Mauritius, in which 841 male, and 275 female children are instructed. The nature and extent of this instruction are not specified.

The comparative exertions made in each colony for promoting the education of the people in their various classes, of slaves, coloured people, and whites, can only be imperfectly understood, without a view of the relative population. We have, therefore, drawn out a table, whereby the whole may be clearly seen.

P.—For some further information on the Cape Schools see the Twenty-seventh Report of the British and Foreign School Society. We have already noticed the omission of some Jamaica schools in the Government Report; and we may remark that the account of the state of education at the Cape appears to be deficient, from a comparison with the Society's Report.

Table showing the Total Population and the Number of Children educated in each of the undermentioned Colonies.

	Whites.	Free-coloured and Black.	Slaves.	Total.	Education of these limited to Reading and Scriptural Instruction				These are taught Writing and Arithmetic also.			
					W	F.	S.	Total.	W.	F.	S.	Total.
Antigua	1 980	*3,895	29,839	35.714	39	833	4451	5.323	39	331	91	461
Montserrat	330	814	6,262	7,406	26	406	974	1,406	15	110	16	141
Barbuda	5		500	505	1	..	101	102	..	..	..	....
Barbados	14,959	5,146	81,902	102,007	690	380	732	1,802	690	344	446	1480
Bahamas	4,240	2.991	9,268	16,499	427	231	2	660	427	231	2	660
Dominica	840	3,606	15,392	19,838	7	263	164	434	6	116	18	140
Grenada	801	3,786	24,145	28,732	7	480	185	752	4	272	48	404
	†				80‡				80‡			
Jamaica	32,000		322,421	354,421	133	1365	521	2,019	133	885	17	1035
St. Christopher	1,612	3,000	19.310	23,922	80	641	1876	2,597	80	275	103	458
Nevis	700	2,000	9,259	11,959	5	274	554	833	3	114	74	191
Anguilla	365	327	2,388	3 080	48	156	201	405	48	156	201	405
Tortola	477	1,296	5.399	7.172	2	74	6	82	2	74	6	82
St. Vincent	1,301	2.824	23.589	27.714	11	319	138	468	11	158	29	198
Tobago	322	1,164	12.556	14.042	2	101	7	110	2	101	7	110
Bermudas	3,905	738	4 608	9.251	..	..	..	1,031	..	..	..	not known.
Crown Colonies. Berbice	552	1,151	21,319	23,022	5	173	18	376	5	124	..	129
						180‡						
Demerara and Essequibo	3,006	6.360	69,467	78,833	..	..	..	151	..	..	..	not known.
St. Lucia	972	3,718	13 661	18.351	..	..	..	nil.	..	..	..	nil.
Trinidad	4,201	15,956	24.006	44,163	..	..	..	669	..	..	..	not known.
Honduras	250	2,266	2.127	4,643	..	..	..	216	..	..	..	not known.
Total	133.856		697.418	831,274	1653	5876	9930	19.406	1515	3291	1058	5864
Cape of Good Hope	55,675	37,852	35 509	129.036	1287	216	159	1,662	1286	114	69	1469
Mauritius	8,844	15,851	76,774	101.469	..	..	..	1,116	..	..	..	not known.

* Stated by some authorities at 5400.

† No census taken of the white and free inhabitants of the island of Jamaica; 32,000 is supposed to be near the truth by some who have had good opportunities of ascertaining. Vide Dr. Cleland's Statist. Acct. of Glasgow. Other persons suppose that the free-coloured population alone amounts to more than 40,000.

‡ Not specified whether white or coloured, free, or slaves.

A FEW WORDS ON THE BODLEIAN LIBRARY*.

This is the title of a small pamphlet of fourteen pages, the object of which could not well be guessed by a person totally unacquainted with Oxford. This university contains one of the best libraries in the world, founded by the munificence of Sir Thomas Bodley: stores are daily increasing, 'faster than they can be catalogued,' the Bodley being one of those libraries entitled to a copy of all new books; and yet—the library is not generally accessible, even to the students of the university of Oxford; nay, the arrangements are such that the very persons engaged in teaching, the college tutors themselves, have but a very limited use of it.

The facts which relate to the present regulations about the Bodleian are stated in this little pamphlet, in such a tone of candour and fair dealing, and the arguments in favour of making the Bodley *useful* are so strong, that we should confidently anticipate a speedy reformation, but for one cause, which the writer himself has not forgotten to mention—the hatred of change. It may, perhaps, take a few years longer to convince the haters of change, that every thing is changing except themselves, and that, odious as the name of *change* may be, it is useless to resist it when backed by good reasons. There are cases, indeed, in which the opponents of change would find the world at large sympathizing with them; for instance, if a change were made by which the Bodley should be even less useful than it is now, in that case we should have as true a 'hatred of change,' as the best man among them.

We learn from a note, p. 13, that the Bodley Library is open 'between Lady-Day and Michaelmas, from nine in the morning till four in the afternoon; between Michaelmas and Lady Day, from ten in the morning till three in the afternoon.

'It is closed on all Sundays, fast-days, and state holidays: also, from Chistmas eve to the first of January, inclusively; on the Feast of Epiphany; from Good Friday to Easter-Tuesday, inclusively; on the Ascension-Day; on Whit-Monday and Whit-Tuesday; on the days of Encæmia and Commemoration; seven days immediately following the first of September; and eight days preceding the Visitation of the Library, which takes place on the eighth of November.

'On all other Holidays the Library is opened immediately after the University Sermon.'

The average number of daily readers is stated (p. 11), to be about a half a dozen. In the British Museum it is at least one hundred and sixty.

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* Oxford, J. Vincent, 1833.

The author of this pamphlet being an Oxford man, and of course familiar with all the details of the library about which he is writing, has omitted to state some particulars which we, who are unacquainted with the place, are anxious to learn. It does not appear, from what he says, whether the library is accessible during the hours above-mentioned to *all* members of the university, including under-graduates. It does appear, however, that the number of persons generally occupied in the Bodleian is small; that it is not a comfortable place in winter, (for want, we presume, of being effectually warmed,) and that, owing to the college tutors being unavoidably employed in teaching during the chief part of the day when the library is open, even *they* have very little opportunity of profiting by their own valuable collection of books and MSS.

A foreigner from Göttingen, for instance, or a member of the university of Cambridge, may ask—Why don't the tutors take the books to their rooms, where they might read them in some comfort, without running the risk of having their fingers frost-bitten? The answer is—The Bodleian Library does not let its books go *out*. So careful are the curators to preserve them from all possible risk, that even the authorities and dignitaries of the university most meritoriously deny themselves the pleasure of using their own property. If they would only let others derive some benefit from it, we might allow them to continue their own self-mortification.

The object of the writer of the pamphlet is to show, that books might be lent out of the Bodleian Library without any risk of loss at all to be compared with the immense advantages which would result from such an arrangement. It is here stated, that the university of Cambridge 'does not hesitate to allow the use of works from the Public Library, even at a distance from the university.' The average number of volumes in use from the Cambridge Library during the term is stated at 3000, and the average annual loss for several years past has hardly been *one* pound. A slight expense, about 20*l.* per annum, is incurred, owing to the wear and tear incident to books in a state of use; but this trifle is not worth taking into the account. The privilege of having books out of the Cambridge Library, it should be stated, is not limited to masters of arts; bachelors are now entitled to have six volumes at a time out of the University Library on obtaining an order countersigned by their tutor. The bachelors are responsible for the books which they thus take out.

The management of the library at Göttingen, of which an account was given in the fourth number of this Journal, is also referred to by the writer, to show how very trifling the loss is, in consequence of lending books out, provided the management of the library and its accounts are conducted on a good system*.

We agree entirely with the writer that there are books which should never go out of a library, or only with special permission and special securities—such as books of reference, which are continually wanted, valuable MSS., or medals—but, as a general rule, wherever the books can be lent out of a public library, with sufficient security that they will be returned, the curators of such libraries ought either to make the necessary arrangements for rendering the books committed to their care as useful as possible, or it is the duty of the legislature to take the trust out of their hands. We hope the attention of parliament will ere long be turned to the revision of that statute, which gives to eleven public libraries in Great Britain and Ireland a copy of every published book. Acts of injustice fortunately are rarely found to produce even a show of something good; and it may be well to inquire what public advantages result from robbing individuals of books, to be uncatalogued in the Bodleian, and confined in cellars and chests as they are in some other similarly favoured libraries.

We are glad to learn from the pamphlet, that the terms in which Sir Thomas Bodley made his donation to the university present no obstacle at all to the immediate emancipation of the books. Whenever it happens that a founder has left property in such a way as to be *injurious*, it is the duty of the state to see that the founder's will is not complied with; it would be a strange kind of commonwealth which should allow its citizens to create a nuisance while living, and to secure its continuance after their death. In the case of property bequeathed to public bodies, which is merely *useless* (if indeed there can be established a valid distinction between what is useless and injurious), it is certainly proper to proceed with less haste in making a great change; but still the change ought to be made, and the property left in trust to public bodies should be under the control of some power that can prevent its being altogether useless.

It is fortunate, however, in this case, that Bodley's views of the *use* of a library were as enlarged and liberal as his disposition was munificent. From a letter here quoted it appears that he gave the university full power to make such regulations as should be most conducive to the public good:—

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* The writer of the pamphlet remarks, that there is an error in a note attached to the Göttingen Library article (Journal of Education, No. IV.), in which it is stated that books can be taken out of the public libraries of Oxford and Cambridge. The error into which we fell with respect to Oxford was corrected by a short notice in the Journal of Education, No. V. p. 181.

'I will send you, moreover, a draught of certayne statutes, which I have rudely conceived about the employment of that revenue, and for the government of the library. *Not with any meaning that they should be received as orders made by me* (*for it shall appear unto you otherwise*), but as notes and remembrances to abler persons, whom hereafter you may nominate (as I will also request you) to consider of those affairs, and to frame a substantial form of government, sith that which is afoot is in many things defective, for the preservation of the library. *For I hold it altogether fitting, that the University Convocation should be always possessed of an absolute power to devise any statutes, and those to alter as they list, when they find an occasion of evident utilitie.* But of these and other points, when I send you my project, I will both write more of purpose, and impart unto you freely my best cogitations; being evermore desirous, *whatsoever may concern your public good, to procure and advance it so to the utmost of my power.*'—p. 10.

With this letter before them, the curators, if they really respect the intentions of Sir T. Bodley, and we have no doubt that they do, will forthwith set about furthering the wishes of the founder, instead of acting in opposition to them.

But if Sir Thomas Bodley's books could not be lent out, on account of some obstacle in the terms of the donation, the same rule cannot fairly be extended to the *new* books, which the Bodleian claims in pursuance of the Act of Parliament. Surely *these*, at least, should be made as useful as possible; and it is hard for them to be doomed to perpetual incarceration because they happen to reside under the same roof with the venerable captives of Sir Thomas Bodley's days.

The riches of the Bodleian are very imperfectly known to the public, and we anticipate the day when students will vie with one another in exploring its treasures so long hidden from the world. But *now*, what difference is there between the undiscovered works of art, that the soil of Italy and Greece may yet contain, and the buried wealth of the Bodley? What difference, as far as *use* is concerned, between what may still be rescued from Pompeii, or the plain of Olympia by digging, and the 'very fine collection of coins (in the Bodleian), which are to be seen with great difficulty?' 'Indeed,' continues the writer, 'the object of the statute (Append. de Bibl. Bodl. § 5. Addenda. p. 205.) seems to have been to throw every obstacle in the way of those who might wish to have access to them. Coins are certainly liable to be stolen, but they are at present so *utterly useless*, that it is a pity the university cannot sell them, and substitute a set of sulphur casts, which would be generally accessible without the same risk.' The misfortune of the present system is, that, if the coins were stolen, the theft would not readily be found out, and they might make their way, like those of the Paris collection, from the hands of the plunderer to the melting pot, before the extent of the evil was discovered. The shameful condition in which William Schlegel found a MS. fragment of the Ramayana, in the Radcliffe Library at Oxford, is a proof that things least used are not always best taken care of*. The British Museum contains a valuable collection of coins, which any scholar, properly recommended, may examine as much as he pleases. He may handle them, copy them, weigh them, do any thing with them, except damaging them, or putting them in his pocket —and with all this, we have no doubt the Museum collection is in a state of much greater *real* security, than that of the Bodleian Library.

The author of this little pamphlet concludes his remarks with a statement which every man of candour should make, when he feels it his duty to expose a great abuse. He should distinguish between those who make and support a bad system, and those who, being entrusted with the *administration* of it, perform their duty in the best way that they possibly can.

> 'I should feel much to blame, if I were to lay these few pages before the public without stating most distinctly, that it is the *system* as established by the university which I have ventured to attack, and not the *administration of that system*,—a fact self-evident to all who have experienced the constant courtesy and ready kindness of the librarian, and of every member of the establishment.'

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* Journal, No. II. p. 404.

REVIEWS.

MATTHIÆ'S GREEK GRAMMAR.

A Copious Greek Grammar, by Augustus Matthiæ, translated from the German by Edward Valentine Blomfield, M.A., &c. Fifth Edition. Thoroughly revised, and greatly enlarged from the last edition of the Original, by John Kenrick, M.A. —John Murray, 1832.

Few books are now better known to Greek students in this country than the Grammar of Matthiæ; and if we look to works of this kind, which a learner was obliged to have recourse to, before the first translation of this German treatise appeared, we must acknowledge that it has contributed in no small degree to improve philological studies in these islands. The author, a few years back (1825 and 1827), published a new edition of his work, which, we are informed by Mr. Kenrick, 'has been so much corrected and enlarged, that hardly a single section remains the same. The editor has accordingly revised the English edition in such a way as to make it throughout conformable to the original in its enlarged and altered state.' Whatever inconvenience this may cause to those who possess earlier editions, we agree with the editor that it is quite unfair to the author to go on publishing his original work after he has himself thought it advisable to introduce so many changes. We have not had the opportunity of comparing Mr. Kenrick's edition with the German original, nor did we think it necessary, as we have no doubt that he has presented us, in this fifth edition, with a faithful transcript of the author's latest conclusions. The public is already much indebted to Mr. Kenrick for several useful works, and for making them acquainted with Zumpt's Latin Grammar, of which a notice was given in the first Number of this Journal.

We may safely state that this edition of Matthiæ, as it is the latest, so it is certainly the best; and on comparing it with the fourth edition, we perceive manifest improvements and considerable enlargements in many places. We are not disposed to controvert the assertion of the editor in his preface, that the knowledge of the Greek language, and especially of the syntax, has made greater progress in the period between the author's first and last edition of his work than in the previous half century; but admitting the great value of Matthiæ's syntax, we must assert, on the other hand, that the first volume of this work, which treats of etymology, though it is a most useful collection of facts, and better than previous editions, is far behind the philological knowledge of the present day. We do not think it so good as Buttmann's* large work (Griechische Sprachlehre 1819, 1827), and certainly it is not so good as it ought to be. It is not deficient in the *facts* of grammar, for these are accumulated almost to profusion; but the matter is often ill-arranged, and the remarks of the author, instead of leading the pupil to more correct views of language, are, in many instances, more likely to bewilder him, and to inculcate erroneous principles. This is our view of the etymological part, which may be erroneous also; but as we sincerely wish to promote the acquisition of the Greek language, we shall endeavour to express our opinion on many of those points wherein the author appears to us to have erred: and we shall not select passages merely for the purpose of detecting such mistakes as may escape the most diligent writer, but we shall confine ourselves to those where some principle is involved.

The numbers that we use refer to the pages of Mr. Kenrick's edition.

P. 29.—The author considers the digamma as identical with an aspirate, or, in other words, *w*, *f*, *v*, as identical in sound with *h*, and the guttural *ch*, as in the German *chor*. 'The most ancient Greeks pronounced every word which began with a vowel with an aspirate, which had the sound of *ου*, or the English *w*.' It is an assertion entirely unsupported by facts and contrary to the analogy of all languages, that every word commencing with a vowel had originally an aspirate at the beginning; and it is not strictly true that *w* is an aspirate. Again: 'the *digamma* was called Æolic, because the Æolians, of all the tribes, retained the greatest traces of their original language.' We are quite unacquainted with any grounds for this assertion, save the authority of the writers on dialects; and further, we are unable to comprehend what the author means by writing Ϝἕξ, Ϝἕπτα, and then comparing them with the Latin *sex*, *septem*. The ordinary comparison of these Latin words with ἕξ, ἕπτα, is simpler and more correct.

The γ may sometimes be properly considered equivalent to the digamma, as we may observe in the following instances: *guerre*, *war*; *Galles*, *Wales*; *guardian*, *warden*; and accordingly in the Homeric γεντο Matthiæ considers the γ to represent the digamma, but we believe it to be the guttural representative of the aspirate: γεντο is the same as ἕλτο or ἕλετο. The ν for λ we have in the Doric forms, as ἧνθε for ἧλθε. Γαδεται for ἥδεται may be explained the same way. As to Γοινος for οἰνος, we doubt if it was ever in real use; but if it ever was, the ο must have lost its proper power, which we shall presently explain, and must have merely denoted that γ ought to be pronounced *hard:* otherwise, before the ι, γ would probably have been pronounced like our *y*, as it is in modern Greek. The *u* in *guerre* performs the duty which we have assigned to the ο in γοινος.

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* The author says (p. xxxii), 'I did not receive the second part of Buttman's larger grammar till the greater part of my own was already printed off. I have availed myself of it as far as I could, without encroaching on the property of another,' &c.

In ο-ινος, ο-ιδα, ο-ικος, we think that the ο is the real representative of the digamma, and when uttered in close connexion with the following vowel, the pronunciation may be represented thus: *winos, wida, wicos.* According to this principle, it is incorrect to write Ϝοινος or γοινος. We are aware that the form Ϝοικ exists on a bronze tablet, and this fact is entitled to all its weight; but we know also that Ϝαξιων on coins is equivalent to the Οαξιων of Herodotus. Among other curious examples of the γ at the beginning of words, Matthiæ mentions Γεντερα, which we may compare with the Latin *venter.* Add to this Γεαρ for Ϝεαρ; Γεαρ is only a slight variation for our *year.*—(See Phavorinus Lex. Græc.)

The modern name of the town of Chalcis in Eubœa, which is *Egripos*, has often puzzled critics. If we admit that the υ in Ευριϖος was pronounced like a *v*, which is the modern usage*, the change of the *v* sound into the *g* is no greater difficulty than occurs in Γεαρ, written for Ϝεαρ. That this is the origin of the present name, we have no doubt at all. Matthiæ writes Ϝεικοσι, &c. though the Heracleotic tablet has Ϝικατι†; and it is a fact, which can hardly be doubted, that in this example, and possibly in εἰδον, εἰδως, and some others, the initial ε is the representative of this digamma. As to what we call the quantity of the vowel ι in these words, we need not trouble ourselves about *that;* the ι in Ϝικατι is as long for all useful purposes as the ει in Ϝεικοσι.

P. 77.—We are glad to see 'Αθηνησι, &c. written, and not 'Αθηνῃσι. The σι is really one of those affixes which denote a case-ending, just as ν is the characteristic termination of the accusative; and it cannot therefore be correct to append it to 'Αθηνῃ, a word already having the form of a dative case singular. Without taking into account, therefore, the evidence of inscriptions, we may conclude that 'Αθηνησι is correct, even though many copyists of MSS. may have written it otherwise. This σι appears to correspond to the Sanscrit plural case of locality ending in *sŭ.* Following analogy, the author properly writes φης in another part of the work; φῃς for the present indic. is as bad as τιθῃς, διδῳς, would be.

P. 77.—In his remarks on the ν paragogicum, or ἐφελκυστικον, as it is often called, the author considers it, in all cases, as an appendage. It may be so in some cases, but we believe it to be an integral part of the word in ἐτυπτεν, &c.; and we have no doubt that it is so in ϖάλιν, αἱεν or αἰιν, ϖερυσιν, and words of this class, which are evidently accusative forms, and the ν is as much a part of them as it is in δικην, τροϖον, ἀκμην, ἀκην, and other accusative forms used adverbially. The crude form of the word ἀιεν is αἰε (our *aye* in the sense of *always*); the original crude form was perhaps αϜε. Besides the accusative αἰεν, we have the genitive αἰες, and the dative αἰει. Consistently with this analogy, we have ϖερα, περαν*: προ, πριν: παλι, παλιν. Προ has also a dative form ϖρωι: παρα has παραι, and so on.

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* Journal, No. VIII., p. 229.

† Compare the Latin *viginti*, Sanscrit *vinsati*, Gaelic *fighid.*

P. 78.—The author, following up his principles, says, 'the ν, which is added to α privative in composition with a word which begins with a vowel, is probably of the same origin, e.g. ἀναιτιος, as appears from some old forms in which ν is omitted, e.g. ἄαπτος, ἄεργος, ἄοινος. Others consider it as the first half of ἄνευ.' It is not only *old* forms in which the ν is omitted, but nearly *all* forms which belong to the same class as those words which the author has cited. We find ἀυπνος, ἀοπτος, ἀοπλος, ἀελπτος, ἀωρος, ἀιστος, ἀεκων: besides ἄωρος we find ἄνωρος, and in many other instances we have double forms, such as ἀοικος, ἀνοικος; ἀορατος, ἀνορατος: we have not ἀϊππος, but only ἀνιππος. Notwithstanding these irregularities, it seems clear that when α precedes a vowel in such compounds as we have quoted, it indicates that the simple words had either an aspirate or some consonant originally prefixed to the initial vowel. And it seems not improbable that the aspirate might have been once pronounced in such compounds as ἀ ὑπνος. In course of time, when this aspiration was dropped, the prefix α would become αν; but this, so far from proving that the ν is a mere addition, seems to prove that it is just the reverse. The examination of such a word as ἀελπτος leads to the conclusion that the root ελπ had originally either an aspirate or a consonant prefixed to the ε; and accordingly we find in the Potidæan inscription, which belongs to the date B.C. 430, ΗΕΛΠΙΔΑ (ἐλπιδα.) We have said nothing of the arguments in favour of ἀν being the more complete negative prefix, derived from the comparison of the Greek with other languages, as they are well known to scholars.

P. 117.—'Substantives which are derived from the third person of the perf. pass., and end in της or στης, δοτης, "the giver" (from δεδοται).'

We have often explained our objections to this system of etymology, and we shall briefly do so again. There is no etymological connexion between nouns in της, signifying a *doer*, and the third person sing. of passives in ται, except that the termination in both cases is nearly the same, and is the representative of the pronoun of the third person. But each word, such as *δεδοται*, *δοτης*, exists quite independently of the other; and when we have the root *δο* or *δω*, we can form any word of the required form by giving it the suitable suffixes and prefixes: thus we have the same root in the verbal forms *ε-δο-θην*, *δε-δο-ται*, and in the nouns *δο-σις*, *δο-της*, &c. We repeat, that the way in which Matthiæ continues to view the formation of such words as *δοτης* is erroneous, and tends to prevent the sound acquisition of the language. Many grammars also teach the student to derive such words as *δο-σις*, *λυ-σις*, from the *second* person singular of the perfect, and *δογ-μα*, *ποιη-μα* from the *first*; for which there is not even the shadow of a reason.

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* περαν is a real noun in Agam. Æschyl. l. 183.

P. 187.—The classification of nouns given in the pages which precede and follow p. 187 is pretty complete. We object, however, to *-διον* being called a termination in such words as *γῃδιον*, *δικιδιον*, or any other. The termination is in all cases *-ιδιον*. In course of time *γηιδιον* would no doubt become *γῃδιον* and *γηδιον*, but the real termination should not, on that account, be assumed to be *-διον*. In the classification of adjectives (p. 194) the author says, 'Adjectives in *-διος* (*-αδιος*, *-ιδιος*);' but the part in brackets contains the correct statement. It is not, however, correct to say, that these adjectives in *-ιδιος* 'are most commonly found in composition with prepositions.' They are most commonly found without a preposition prefixed. One word of this class is rather difficult to explain, we mean *αἰφν-ιδιος*: but we may commence by stating that it has no connexion with *ἀφανης* 'unseen;' and this assertion is based on a general principle that *α* privative is seldom prefixed to adjectives that have a termination of the class *-ιδιος*, *-ηρος*, &c. We say *λυπηρος*, *αἱματηρος*, but *ἀλυπος*, *ἀναιμος**, &c. By comparing *ἐξαιφνης* with *ἐξαπινης*, we see that the latter is the simple form, and that the elements are probably *εκ*, *απ*, and the termination *ινης*. The practice of attaching suffixes of all kinds to prepositions in Greek is so common, that no difficulty can be raised as to *that*. It is also nothing uncommon for a soft consonant like *π* to become an aspirated consonant when brought into closer connexion with a liquid: hence such forms as *εξαιφνης*, *αφνω*, *αιφνιδιος*, become perfectly intelligible without having recourse to the figment of such a word as *α-φαν-ιδιος*, which could not exist consistently with analogy.

P. 191.—'*Gentilia* are often formed by abbreviation of the proper names of countries or cities, e.g. *'Ακαρναν*, *Καρ* (fem.

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* The exceptions to this principle, such as *ακαιριμος*, &c. are few; and when considered with reference to the writers in which they are found, only prove that the Greek language has had various periods of development, some of which belong to a low epoch in its history, and are to be considered distinct from earlier periods.

Καειϱα), from 'Ακαρνανια, Καρια. ῞Ιων (fem. 'Ιας), Παφλαγων from Ιωνια, Παφλαγονια. Similar in form, but differently derived, are ῞Ελλην, fem. ῾Ελληνις, Λακων, fem. Λακαινα, where the proper names of the countries are ῾Ελλας, Λακεδαιμων.' According to this principle the author goes on to derive ‘ Θρᾳξ, fem. Θρῃσσα, from Θρᾳκ-ια,’ and ‘ Φοινιξ, fem. Φοινισσα from Φοινικ-ια.’ The author of course means Φοινικη.

Our objection to this mode of considering the subject is, that it unnecessarily creates obscurity. Without discussing the question as to the origin of the names of countries, which, however, have generally come from names of people, we may simplify the whole question by remarking that names of countries have certain appropriate terminations, -ια, -ικη, &c., which are, in fact, of the form of feminine adjectives. Thus corresponding to the crude *gentilia*, Ακαϱναν, Φρυγ, Καϱ, Θϱακ, Λακων, we have 'Ακαϱνανια, Φρυγια, Καρια, Λακωνικη (not Λακεδαιμων), representing respectively the *countries*. The mixing up of the feminine *gentilia* with the names of countries only adds to the confusion. The number of feminine names, both gentilia and others, is important enough to form a separate class; and it would be a large one. It is often the practice to consider the formation of proper names as if they were something different from ordinary names; and thus the student is prevented from seeing their true nature. As far as it is practicable, they should be shown in juxta-position.

Mas.	Fem.	Mas.	Fem.
Λακων,	Λακαινα,	Θρᾳξ,	Θρᾳσσα (or -ττα),
λεων,	λεαινα,	αναξ,	ανασσα.

The termination σα in Θρᾳσσα, Λιβυσσα, Φοινισσα, is the same termination that we find in the participles τυπτουσα, δουσα, &c. The σα in δοξα (δοκ-σα) is the same termination.

P. 196.—‘ Adjectives in -ιμος,’ &c. ‘ Many are derived from futures, as ἰασιμος, περασιμος, ἀροσιμος.’ On this there is a note by Blomfield, whose remarks, as prefixed to the earlier editions, seem to have been retained by Mr. Kenrick, with such slight alterations as make them suitable to the last edition of Matthiæ. Blomfield remarks on ‘ -ιμος. Of the two sorts of adjectives with this termination, one in -ιμος from nouns, the other in -σιμος from verbs,—the last have sometimes an active, sometimes a passive signification; e. g. ἀϱωσιμος, *arabilis;* βϱωσιμος, *edibilis;* φυξιμος, *qui fugit*, &c.’

On this we may remark with Matthiæ, that some adjectives in -ιμος also have an active signification, and some a passive. Instances of the first kind are, μαχιμος, ποϱιμος (Prom. 906): of the latter εδωδιμος, and many others. The notion of some of these words coming from nouns, and some from verbs, is a remnant of the old leaven. From what *noun* are we to derive δοκιμος, and from what *verb* are we to derive ϑανασιμος? The question as to whether one form comes from a noun, and the other from a verb, is an idle one. It would be more to the purpose to state, that adjectives in σιμος are very often co-existent with nouns in -σις; we do not of course mean to say that they come from such nouns, but when the noun in -σις exists, it may be as well to point out the series to the student thus:—

λυ-ω, λυ-σις, λυ-σιμος.

The question as to the correlation of -ιμος and -σιμος is analogous to that of -ιος and -σιος; the latter form is, in many cases, such as γνη-σιος, κτη-σιος, &c. almost the only possible adjective form that is consistent with a suitable attention to euphony; and it is generally co-existent also with nouns in σις.

P. 223. 2.—'Some forms of comparison are produced by syncope, as φιλτερος, &c. In others a whole syllable has dropped out, e. g. ὑπερτατος, ὑπατος; προτατος, πρωτος. So μεσσατος, Il. θ. 223. for μεσαιτατος, Herod. iv. 17, &c.'

From this view we dissent altogether: πρω-τος is as independent of προτατος, (a word which is merely imaginary,) as πρω-ρα is of any imaginary word, προ ορα, or any other monster that may be imagined. Neither πρω-τος nor μεσσατος are superlatives in the sense in which other words are considered superlatives. *Their* superlatives are respectively πρωτι-στος, μεσαιτατος: the lengthening of the antepenultima in the latter instance is analogous to the same thing in σοφω-τερος, ισαι-τερος.

P. 224.—The author seems inclined to adopt the opinion of Schneider and others, that δευτερος, δευτατος, which have the form of the comparative and superlative respectively, are derived from a verb δευομαι 'to come after.' We doubt this, and still think it possible that δυο may be the root of δευτερος: the Sanscrit word *dwĭ-tīyăs, second*, is formed from the element *dwĭ*, 'two.' But we must confess that δευτερος and his brother δευτατος have not yet made out any clear and good pedigree.

P. 226.—'ῥᾳων neut. ῥᾳον, superl. ῥᾳστος, assigned to ῥᾳδιος, appears to have come from the old word ῥηιος, &c.' 'Ρηϊων, ῥηϊστος, and the adverb ῥεα, are forms with which a positive ῥηϋς or ῥεϋς may have been co-existent. The root ῥα, ῥε, or ῥη, we would wish to identify with the Latin *re-s*, and the Sanscrit *rās* (crude form *rai*), signifying *wealth, property*.

P. 235. 2.—'Adverbs, δις from δυο, τρις from τρεις. In the rest the termination -κις, -ακις, -τακις, is annexed to the cardinal number, τεσσαρακις, ἑξακις, ἑκατοντακις.' We rather doubt if τεσσάρακις is a real word: the common word is τετρακις;

but this is of small importance. It is, however, of more importance to observe that there is only one adverbial termination of this kind -*ακις*, and not three as the author has stated. Ἑκατοντακις, instead of proving a termination -*τακις*, only shows that the complete form of ἑκατον is ἑκατοντα, analogous to τριακοντα, ενενηκοντα, &c.; and this is confirmed by the compound ἑκατοντακαϱηνος in Pindar (Pyth. i.), and in those editions of the Prometheus (l. 353), where it has not been corrupted into ἑκατογκαρανος, under the pretence of curing where there is no disease. If any change is made we should write ἑκατοντακρανον.

P. 235. 2.—The editor retains Blomfield's remark, in which it is said that in such words as δι-πλους, the second part πλους is from 'an old verb πλεω or πλοω (whence πλεκω) *to fold*, as in Latin *plex*.' The assumption of *old* verbs is one of the established modes of explaining a difficulty, but not for that reason to be treated with more respect. A question naturally arises—from what *old* verb must we derive the *plus* in *du-plus*, and other similarly formed Latin words? Indeed we cannot tell; and we therefore prefer the simpler explanation of δι-πλους, *du-plus*, signifying *twice-full;* the part πλους, *plus*, being another form of πολυς or πλεος.

There is hardly any part of Greek grammar so much involved in obscurity as the pronouns: the determination of some general form or type is not, in all cases, an easy matter, as we are presented in the extant Greek writers with such a variety of forms belonging to so many different ages and countries. We intend at present to confine our remarks principally to the pronoun οὗ, οἷ, ἕ, which causes no small difficulty both to beginners and more advanced learners. This pronoun, it should be remarked, is very often used in Greek, *not* in a *reflective* sense. (See Matth., obs. I. p. 240.) Matthiæ's Grammar, as usual, furnishes all the facts, but none of the explanation. The proposition which we wish to lay down is this: that the crude form of the reflective pronoun *self* is of the form *swă*, and anything else attached to it belongs to the case-formation. It is clear from examining the dual and plural, that σφι or σφε (it is indifferent which we take) is the written representation of the sound *swă;* and it further appears that the ο in the common forms of the singular takes the place of this φ. The singular, according to our theory, would stand thus:—

G.	σφεϑεν	ἑϑεν, ἑιο, ὁυ
D.	σφινα	σφιν, ἑϊν, σφι, οἱ
A.	σφε(ν)	σφε, ἑ.

The first column represents something like the supposed earlier form of the pronoun, and the second shows the *existing* cases found in Greek writers.—See Matthiæ, pp. 240, 241.

If we now examine the existing plural forms, we shall detect the crude form still more completely.

	Masc. Fem.	do.	Neut.
N.	σφεες,	σφεις,	σφεα, σφε
G.	σφεων,	σφων,	do.
D.	σφισι,	σφι,	do.
Ac.	σφεας,	σφας, σφε,	σφεα, σφε.

In Latin and Sanscrit the crude form of *self* is also *swă;* and in the latter language the word is applied equally to any of the three persons[*]. We may compare the form σφινα, shortened into σφιν, first with ἵνα, ἵν (which is likewise a *case* of the word ὅς), and then with the forms ἐμιν (dat. of ἐγω), and τειν or τιν (dat. of τυ, συ). The word ἵνα is generally called a conjunction or adverb, like ὥς, ὅπως, and many others, which are however real case-forms; and ἵνα we consider to be the complete and unaltered form of that singular case, which in the Greek grammatical systems is classed with the *dative*. Its adverbial usage in such a formula as ουχ ὁρᾷς ἵν' εις κακου; *Don't you see what danger you are in?* is one instance in which its true nature is perhaps more distinctly seen[†]. It may be curious to give the Sanscrit singular form of the masculine of *yăs* = ὅς, and swăs = ἕος, ὅς or suus.

Nom.	Ac.	Instrumental.	Dat.	Ablat.	Gen.	Locative.
yăs,	yăm,	yênă,	yasmai,	yasmāt,	yasyă,	yasmin
swăs,	swăm,	swênă,	swasmai,	swasmāt,	swasyă,	swasmin
sivăs,	sivăm,	sivênă,	sivāyă,	sivāt,	sivasyă,	sivê.

The ν, which we have attached to the accusative sing. σφε in order to make σφεν, may perhaps be objected to; but the more we reflect on the subject, the more we are induced to think that the pronouns had once the same case-endings as the nouns. The Sanscrit confirms this opinion, as may be observed by comparing the declension (masc.) of *sivas,* one of the very common noun-forms, with that of *yas* and *swas.* It is perfectly certain that both the accus. sing. in the masc. fem. and neuter of the Greek word is expressed by σφε, and also that the accus. plural in the three genders is expressed by σφε—a fact not very easy to explain, except from the circumstance that the σφε is the real element, to which simple shape in the course of time a number of longer forms were rubbed down by losing their case-endings. The process by which the forms *aham,* ἐγων, *ich,* are brought down to *I,* may serve δ θ τ ζ are omitted before σ, according to § 39, and the remaining consonants β ϖ φ γ κ χ, are united with the σ following in the double consonants ψ and ξ, e. g. *κρυϖτω κρυϖτεσω κρυψω, ἀγω ἀξω, ϖλεκω ϖλεξω.*' But what is the use of all this cumbrous machinery? We know that *σω* is the ending of the future, and that *ω* is the ending of the present: hence we form *κϱυϖ(τ)σω, αγσω, ϖλεκσω.* As to the first example, the student already knows, or should know, that *ϖτσ* is an impossible combination, and the *τ* must therefore give way; and, by examining other forms of the verb, save the imperfect, he knows that the *τ* merely belongs to the present tense, and that the verbal stem is *κρυϖ.* *Κρυϖτεσω,* if it ever existed, would imply a present tense differing from *κϱυϖτω*: just as *τελεσω* belongs to a present *τελεω,* and the kindred form *τελσω* to *τελλω**. In the same way the element *ϖεϱ* may exist in the forms *ϖειϱ-ω, ϖεϖαϱμενος,* and also in *ϖερα-ω, ϖερα-σω*; but we should not therefore confound these two sets of forms.

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[*] Bopp's Sanscrit Grammar, p. 138.

[†] We may compare with this the Latin phrase, *Ubi loci fortunæ tuæ sint, facile intelligis.* That *ubi* here is a dative will hardly be disputed.

In examining the 'second perfect or middle,' p. 298, the author very properly adds in a note—'of the inaccuracy of the name perfect middle, see Buttmann, L. G. p. 370.' It is also, as he says, more simple in form than the other perfect, 'and older in point of time.' If any opinion may be hazarded about the relative age of the two tenses, we think the first perfect or perfect active the older. The second perfect is formed very simply, as the author shows: it consists simply of the reduplication, the root, and the ending *α.*

βε-βουλ-α, λε-ληϑ-α, ολ-ωλ-α, ορ-ωρ-α.

The author places *οκωχα* under the perfect active: it seems, however, perhaps preferable to arrange it with *ολ-ωλ-α,* &c.

P. 299.—'*ϖεϖονϑα* from *ϖενϑω* or *ϖασχω*; in the same manner as "break, brake, broken."' There seems no analogy between these Greek and English forms. In *ϖασχω,* the root *ϖαϑ* is obscured in the verbal termination; as analogy requires the penultima of the perfect to be long, this might be effected either by such a form as *ϖε-ϖηϑ-α* analogous to *λεληϑα,* or by inserting the nasal letter, as is the real case, in *ϖε-ϖονθ-α.* But this is no reason for assuming a verb *ϖενϑω.* *Πενϑε-ω,* which is the real verb, should be considered a word of secondary formation, like many others whose crude forms are dissyllables terminating in a vowel preceded by a consonant.

The *ν* in *ϖεϖονϑα* is the same *euphonical letter* that we find in *ϖενϑος,* as we may see from a comparison of the following forms:—

ϖαϑος, βαϑος
ϖενϑος, βενϑος.

* *τυπτησω* in Aristophanes must be referred to a present *τυπτισκω.*

P. 299.—The remark on ϖεϖονϑα is followed by this explanation of the form εγϱηγοϱα—' εγειϱω (εγερω, ηγερον), ηγορα, and εγρηγορα (for εγηγορα. § 168).'

It is true that this explanation is admissible, for there is the same analogy between εγ,ηγορ,α and ελ,ηλυϑ,α, that there is between ηγοϱ and ηλυϑ. In each case the two first letters of the root are repeated. But as the real word is εγρηγορα, and not εγηγορα, a different explanation may be offered. There is in Greek a root γρῐ or εγρι, as well as a root εγερ, and many other parallel cases exist.

εγϱι,	βλη,	φϱε,	κλη,	μλο or βλο
εγεϱ,	βαλ,	φεϱ,	καλ,	μολ.

The difference between the two sets of roots arises from the mutable position of the liquid letter. In εγρ-ηγορ-α, then, we consider the εγρ to be the real reduplication, and ηγορ the same syllable in its longer form.

The mention of this principle leads us to correct a slight inaccuracy (p. 76), where μεμβληκα is described as the euphonic variation of μεμοληκα; but in p. 287 it is said—' some verbs take ω before κ, instead of η, e. g. μεμβλωκε for μεμοληκε.' The difficulty is created by imagining μεμοληκα to be an old genuine word, which is not the fact. We have μολειν, μολων, and other forms which indicate a root μολ: but a root μολ cannot have a perfect μεμοληκα. If we want a perfect, it comes from μλο, and accordingly the regular formation will be μεμλωκα, or with the euphonic β, μεμβλωκα. The present tense of this verb only exists in the form βλωσκω (μλωσκω), as it is well explained by Buttmann, p. 92. (Verbal-verzeichniss). Analogous to βλωσκω, εμολον, we have ϑϱωσκω, εϑοϱον. When the writers of a late age began to use μολεω, as they really did, this was only a step in that change or corruption of the Greek language by which it has been reduced to its present form: and when the verse-makers of a late age chose to write μολεω, they knew enough of grammar to make such a word as μεμοληκα, if they wanted it. In discussing the forms of Greek words, it is of importance to ascertain carefully what words do exist in extant authors, and from them we can with tolerable certainty determine what other forms might have existed in writers now lost. It is, however, true, as the author remarks, (p. 301) that ' many forms occcur only in single authors, and are not used by others, e. g. εσεφϑην from σεβω, -ομαι, in Sophocles ap. Hesych. s. v., and Plat. Phædr. p. 254, B. and perhaps many tenses occurred in the lost works of the Greeks, which we now consider as never having been in use.' This is a good remark, and though we are not at all a bit more moved by it to admit, as *existing* words, words that do *not exist*, still we can allow the probability of those words having once existed, which are not contrary to analogy. But the remark specially concerns those who belong to the school of correctors of texts and makers of canons; they should bear in mind that those proscribed exceptions to many of the rules which they lay down, would in all probability be multiplied to such an amount, if we had more ancient authors preserved, as to show that their rule, though general, is not universal.

P. 113.—3. 'In some perfects in -ηκα the Ionians, even Homer, rejected the letters ηκ in the dual and plur., not in the sing., e. g. τεϑνατον, τεϑναμεν, τεθνατε, τεϑνασι. ἑσταμεν for ἑστηκαμεν. ἑστατε, for which Herod. v. 49, has ἑστεατε.' and so on. This syncopated doctrine is open to great objections; of which the first and weightiest is, that it is altogether untrue, as may be easily shown from the following classification:—

τε-ϑνη-καμεν, τε-ϑνη-κατε, τε-ϑνη-κασι
τε-ϑναμεν, τε-ϑνατε, τε-ϑνᾱσι.

The root of the word *to die* is either ϑαν, as in εϑανον, ϑανατος, or it is ϑν followed by a long vowel as in ϑνη-σκω, τε-ϑνη-καμεν, or a short one, as in τε-ϑναμεν, τεϑνατε. To talk of rejecting ηκ out of the middle of τεϑνηκαμεν in order to make τεϑναμεν, is the same kind of operation as it would be to abridge a book by cutting out the middle of it. There are two distinct classes of perfects attached to ϑνησκω, βαινω, ἱστημι, &c. one of which has the characteristic κα, and the other has not. The latter is the simplest possible tense: it consists, to take τεϑναμεν as an example, of the reduplication τε, the root ϑνα, and the pronominal ending μεν. In ἱ-στᾰ-μεν, ἱ-στᾰ-τε, ἱ-στασι, where the crude form of the verb ends in a vowel, μεν and τε are respectively the characteristic terminations of the first and second persons plural, and so they are in τεϑναμεν, τεϑνατε: τεϑνᾱσι, like ἱστασι, arises from the union of two vowels, as we see in διδοασι, διδουσι, and from the Herodotean ἑστεασι. We do not consider πεφυασι to have been formed by Homer's rejecting the κ: we know nothing of the fact of rejection; we only know that two forms exist, and that the simpler may be compared with the Latin reduplicated perfects, and one of the forms of the Sanscrit perfect.

πεφυασι, pe-pig-i, tu-tôd-a*,
mo-mord-i, ma-mār-a.

In Iliad, vii. 156, we have

Ηε και αμφαδιην, επει ουτινα δειδιμεν εμπης.

Matthiæ (p. 311.) thinks that δειδιμεν is for δειδιᾰμεν, the α having been rejected. We are not of this opinion: the true form is δεδιμεν*, the first syllable of which has necessarily that accent upon it which qualifies it to occupy its place in the verse; and we should accordingly write it δεδιμεν. See Buttmann's remarks on the various forms of δεισαι, p. 103.

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* Rosen, Radices Sanscritæ.

The student who chooses to prosecute his inquiries about such double forms of the perfect as we have briefly discussed, will find abundant materials in Matthiæ. Whatever conclusions he may ultimately come to, he will find it the simplest plan to keep the two classes of perfects quite distinct, as we have recommended.

There is a remark in p. 335 that ought not to be passed over. 'These forms in -μι are thus properly of Æolic origin, or rather they existed already in the old Greek language, which was used by Homer and Hesiod, and in which the dialects were as yet mingled together.' This remark may not be so incorrect as at first sight it appears, but it may give rise to very erroneous notions. A popular writer of any age never uses a variety of *dialects* in one composition; that is, he does not write in a mixture of languages *then* existing and spoken, but he uses *one* language. But this *one* language, which is a *unity* for the generation by whom it is spoken, or to whom it is addressed, may be the result of many changes and revolutions, and a compound of various parts. In this latter sense we admit that the language of Homer is a mixture of dialects; for, while it possesses a sufficiently marked character to entitle it to the name of the 'Homeric language,' it still shows the clearest traces of being the result of revolutions similar to those which we know other languages to have sustained within historical periods. The grammarians of a late age gave the names of Æolic, Doric, &c. to the Homeric forms, according to the real or supposed resemblances of many words to those which were considered characteristic of the several so-called dialects.

This mention of the old Greek language induces us to make a few remarks on the wonderful varieties of this widely-spread tongue. Though the poems of Homer were at one period read among all people of Greek stock, from the shores of the Gulf of Lions to the waters of the Borysthenes†, and on the banks of the Nile, the Euphrates, and the Tigris, the language must have been a *learned* language in its strictest sense, and a book not intelligible except to the educated. There can be no doubt that the *spoken* dialects of many Greek towns differed as much from one another as Italian and French, or Italian and Spanish, though they all recognized the great father of their poetry, as these nations just enumerated recognize the Latin as a common language, and as the Italian of Dante is a common book for all the educated in Italy, though their vulgar language is materially different from it, and from one another. The educated Greeks of the post-Alexandrine age adopted the language of Athens as the medium of communication, which they wrote to the best of their ability; and they produced something which bore a general resemblance to the fixed standard, just as the Latin of modern times has served as the medium of communication among the learned, who have followed the common model of the best ages of Rome. Polybius, Strabo, Dionysius of Halicarnassus, and others, are specimens of the class, who wrote a language which the educated Greeks of all countries would understand. Arrian, who is later than any of those mentioned, strove to maintain the purity of his language by a studious imitation of the Athenian Xenophon. It is, however, a mistake to suppose that the Attic dialect, as it is called, has such a unity in it as to be reducible to the strictest rules: on the contrary, it is a language full of all kinds of irregularities, the undoubted result of a great mixture of people. The statement of Thucydides, that Attica was early the refuge of people from all parts, and of others, that its extensive trade introduced many new forms of expression, is amply borne out by an investigation of all the extant specimens of this language.

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* The root of this word is δι.

† See Dion Chrysostom, Βορυσθενητικος.

These remarks will not be altogether inapplicable in the few additional observations that we are going to make. They will help to show why it is so difficult to reduce to rule all the phænomena of the Greek language.

P. 336.—Speaking of the reduplication of verbs in μι Matthiæ says: 'This reduplication, however, is not used in verbs whose radical form is already more than a dissyllable, e. g. δεικνυμι from δεικνυω, ζευγνυμι from ζευγνυω, ονημι from ονεω, and various others, e. g. φημι from φαω.' This is mere assumption: δεικνυω and ζευγνυω, if they really existed at an early period, are no more entitled to be called radical forms than δεικνυμι, ζευγνυμι. The author himself says in the page preceding—'historically considered, the verbs in -μι must have been at least as old as those in -ω.' As for ονεω and φαω, they belong to the usual class of figments. The following list of words that have the euphonic νυ, νη, or νε, (which are all the same thing,) inserted in the present, will show that it is not easy to determine the general principle.

δεικ-νυ-μι,
σβε-ννυ-μι,
ϖιλ-νη-μι,
δαμ-νη-μι,
ἑ-ννυ-μι
οιχ-νε-ω,*
ἱκ-νε-ομαι,
κιρ-νη-μι.
κτιν-νυ-μι†
στορε-ννυ-μι
κερα-ννυ-μι

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* εισοιχνευσι, Æsch. Prom. l. 123 in the uncorrupted texts.

† See Buttmann, p. 175, and p. 38-39 of vol. ii. part i.

Both the νυ in δεικνυμι, and the νη in ϖιλνημι, are shortened in the passive forms.

P. 336.—'If the verb begins with a vowel, or with ϖτ, στ, ι only is prefixed with a spiritus asper, e. g. ἕω fut. ἥσω, ἵημι. ϖταω, ἵϖτημι. σταω (fut. στησω. aor. ἐστησα) ἵστημι.' This is a good remark spoiled by the way in which it is made. In the first place the verb must begin with an *aspirated* vowel: in the next ἕω, ϖταω, and σταω, are non-existing words, and there is every reason for believing they could not exist; thirdly, ἵϖτημι does not exist, and ἵϖταμαι is doubtful in writers of the true Attic period, (Buttmann, p. 212.) Supposing, however, ἵϖτημι to have existed, the whole would be represented thus:

ἵ-η-μι, σι-στη-μι
ἵ-ϖτη-μι, ἵ-στη-μι.

Σι-στη-μι, which would be the form according to strict analogy, may be compared with *si-sto*.

P. 336.—'In some, the initial vowels ε and ι are made long by changing them into the diphthong ει, as εω εἰμὶ, ιω εἶμι. In ειμι, however, ει appears to have arisen from the old mode of using εε for η, or the interchange of ει and η, as in τεθεικα, and εἰμὶ from ημι, whence too ην.'

The same fault of assumption runs through this as through other parts of the Grammar. Of what possible use is it to place before a student the forms εω and ιω, which we never meet with? It has not even the plausible advantage of helping the student to recollect the forms of ειμι, which is one of the supposed advantages of saying that such a word as ϖηγνυμι comes from ϖηγω. If he endeavour to form the tenses from εω, he will form half of them wrong.

Matthiæ (p. 357) exhibits the present tense of ειμι thus:—

ειμι, εις or ει, εστι	εστον, εστον	ἐσμεν, εστε, εισι
φημι, φης, φησι	φατον, φατον	φαμεν, φατε, φασι.

It should be the object of the teacher to show the pupil, that all the verbs in μι belong to one common type, though it happens that some of them, from being words in frequent use, have been more exposed to change in the different dialects than those words of less frequent occurrence. It can hardly escape the student, from the inspection of the present tense of ειμι, that the real root is ες, and that εσ-μι, εσ-σι*, εσ-τι, was once the complete form in Greek, as a similar form is in the Sanscrit language. We do not believe in the old mode of writing εε for η. Mr. Burgon's vase†, which contains a curious specimen of the archaic style, has εμι: and could not an Athenian pronounce this ε long, if he liked, without the trouble of writing such a monster as εεμι? See 'Εμεν, Soph. Elect. 21. The omission of the σ in εσμι might lead to such a sound as *êmí*, just as the omission of the *s* in the French *âne* (asinus) is still indicated by the lengthened sound of the *a*. When a more artificial vowel-system was adopted, ειμι, ἐμμι arose, and perhaps ημι, since we have ητω in Plato (Matt. p. 358).

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* Iliad. i. 176; iii. 164. Pind. Ol. 6, 153. Matth.

† See Chev. Bröndsted on Panathenaic Vases. Transac. Royal Soc. Lit. ii. 1.

P. 358.—'Instead of ισθι there was also an old form εσο, εσσο (Od. i. 302; iii. 200), from which the other persons are derived almost regularly, as τιθεσο, τιθεσθω.'

This is perfectly unintelligible. The σο at the end of τιθεσο, if the word exists, is the same as the σο at the end of εσσο, and is equivalent to the θι in ισ-θι, being the representative of the pronoun συ. Any other connexion between εσσο and τιθεσο is merely imaginary. Ισ-θι is a good example to show how two different words may be rubbed down to precisely the same form: it represents in our ordinary Greek books the imperative of ειμι, with the root *es* slightly modified into *is*, and also the imperative of οιδα (Fιδα), the *is* here representing the real root Fιδ or Fις* (*wissen*, German); *wis-dom*, *wit*, *wit-ness*, &c English.

P. 372.—The remarks on 'the new forms of present tenses from a tense of the old form'—such as ἕστηκω, ἥκω, &c.—are well worth the student's attention; the examples exhibit a curious fact in the history of the language, showing how it was capable of almost infinite development. The existence of such forms in old writers, as far as they may be genuine, proves the Greek language to have existed, as a distinct tongue, long prior to the earliest extant writings. The author says that these new presents exist in the poets chiefly; they are, however, tolerably numerous in prose writers.

P. 373.—'Thus in ειρηκα the ει already in the present ειρω, ερω, was however considered as the augment, and hence come the derivatives ῥημα, ῥησις, and the aor. 1. εϱϱηθην.'

We have indeed a root ερ as in εϱομαι, and a root ϱη as in ϱημα; but we dissent altogether from the author's way of viewing the matter. Εϱϱηθην could not come from a present ερω, even if it existed, or from a perfect ειϱηκα. When we compare ερρηθην with εϱϱιψα, εϱϱαψα, &c., we see that, according to analogy, it can only come from a root beginning with ῥη. The regular perfect active would be ερρηκα, of which ειρηκα is only a variation. The reader should look at the *Observations*, p. 373, in which the author's views are more fully developed. We can only add that we differ from him.

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* Comp. Fισ-θι with *vid-dhi*. Rosen. Rad. Sanscr.

To go through Matthiæ's list of irregular verbs would be only to repeat our objections, which are not directed against the facts that he has with so much praiseworthy labour collected, but against his explanations of them. We will therefore only mention a few instances.

P. 387.—‘ΓΕΝΩ or γεινω, an old verb which was lengthened into γεινομαι and γιγνομαι, (γιγενομαι).’ Then, for the sake of explanation, he shows what tenses come from ΓΕΝΩ, such as εγενομην, γεγονα, &c. According to his own principles, he should have stated that γεγονα comes from an old verb ΓΟΝΩ. ‘From this (γενω) or from γεινομαι comes εγειναμην.’ How unnecessary it is to suppose a verb γεινομαι will appear from the following classification.

μεν,ω,	νεμ,ω,	γεν
εμεινα,	ενειμα,	εγειναμην.

It is the principle of these verbs to lengthen the root-syllable in the aorist, whether the root-syllable is long in the present or not. Matthiæ's recurrence therefore to the imaginary γεινομαι only tends to render an important general principle of no practical use.

P. 388.—‘Γιγνωσκω, “I know” Attic, (in writers not Attic,) γινωσκω from νοεω, &c. The tenses come from the more simple form ΓΝΟΩ,’ &c.

Nothing can be more puerile than such explanations as these, which, instead of helping a student, only prevent him from acquiring any accurate conception of the etymological structure of the Greek language. For what purpose is the student told to derive some tenses from γνοω, when he has the element before him in γι-γνω-σκω? The reduplication γι and the termination σκω, as in βι-βϱω-σκω, &c. do not affect the regular formation of the future and many other tenses. Νοεω also should be explained as a form derivable from the element γνω by the omisson of the initial gamma, and not the reverse. Buttmann's mode of treating the roots γεν, γνω, (Verbal-verzeichniss, 95, &c.) though not quite free from objections, is very superior to that of Matthiæ.

P. 403.—From the imaginary ἑπω, Matthiæ derives the formation εσπον, as in επεσπον, &c.; and he adds, ‘in the rest of the words it loses ε, as if it had been an augment: επι-σπειν, επι-σποιμι, &c.’ But, as Blomfield correctly remarks, the ε *is the augment*, and it would be no small puzzle if it were not. The incorrectness of the statement made here by Matthiæ, and in p. 373[*], cannot be corrected better than in the words of Buttmann (Verbal-verzeichniss, p. 114).

[*] ‘The ι in ισχον, ἑσπον, from εχω, ἑπω, is a part of the radical form’—no more than the ι in ετυπτον.

'If we compare ἐσπον, σπέσθαι, and ἐσχον, σχειν with ἐϖλε, ἐπλετο, ἐϖτομην, ϖτε-σθαι (§ 110. 4.), we readily see that the former have arisen from a similar syncope with the latter. The *spiritus asper* in ἑπω and ʽΕΧΩ (ἑξω) was changed, as in many other words, into an σ, which was attached immediately to the following consonant; consequently we have ἑ-σπον, ἐ-σχον.' See the rest.

The Latin *sequor* will help to complete the explanation.

We shall conclude with noticing the following way of making a good thing useless.

P. 453.—3. 'Some adverbs express a reciprocal relation to each other, the simple forms standing as relatives, those with unchanged terminations and prefixed π as direct interrogatives, and with the addition of ὁ, indirect interrogatives and relatives. If τ is prefixed instead of π they become demonstratives.'

Then follows this useful table, given also by Buttmann.

Simple Relatives.	Direct Interrog.	Indir. Int. Relat.	Demonstrat.
ᾗ whither, where, &c.	πῇ whither, &c.	ὅπῃ &c.	τῇ (poet.) there, thither, &c.

Here we are taught that ϖῇ is formed from ᾗ, by prefixing π, and so on; at least this appears to us to be the author's meaning; and if it is not, he is blameable for not making himself better understood. The student should be taught that ᾗ, ϖῇ, ὅπῃ, τῇ, are distinct and different words, with the same case-endings, and referable to the separate nominative forms, ὁs, πος,· ὁπος, τος. The three last, though not found in the nominative, appear in the genitive, as ποϑεν, που: and in the dative, as ποϑι, ϖοι, ϖῃ, &c. The correlation of these words, as to *use*, is correctly shown in Matthiæ's table.

As we differ altogether from the author, or nearly altogether, as to the way of viewing the etymological part of grammar, it is unnecessary to extend this notice by further instances. If the manner in which we have expressed our opinion may sometimes appear abrupt, let this be set down to the necessity of being obliged to be sparing of words. We do not claim any credit for novelty in what we have said, nor do we flatter ourselves that our opinions will meet with universal approbation. Since they tend to unsettle old ways of viewing things, they will undoubtedly find no favour in the eyes of many engaged in teaching the Greek language. Whether, however, we are right or wrong is not to be determined by the opinion of the many, but of the very few who are competent to judge; though we hope that the evidence for some of our proposed changes is clear enough to convince even those who are but beginners. Indeed, learners are the best people to address when a change is to be made, for they are more likely to follow new suggestions if they appear reasonable, than those who have long been accustomed to a different system. As far as the etymological part of the Greek language is concerned, we recommend students to Buttmann, whose mode of treating this subject (with some few exceptions) leaves little to be desired, in the present state of our knowledge.

The editor has had a difficult task to perform with Matthiæ's Grammar. Had he altered such parts as he disapproved of, this would hardly have been consistent with the design of presenting the English student with the author's latest opinions and corrections; and we do not well see that he could have done otherwise than he has, even supposing (which we do not know to be the case) that he is often of a different opinion from the author. The second volume (with the end of the first), which is on the syntax, is a very different performance from the etymological part, and we believe will stand the test of a strict examination. There are, indeed, few scholars to whom it will not be useful for reference. The public are much indebted to Mr. Kenrick for his labours in improving Matthiæ, particularly if they will take the pains to compare the book, as it now is, with the slovenly condition of the first English edition.

LESSONS ON SHELLS.

Lessons on Shells, as given to Children between the Ages of Eight and Ten, in a Pestalozzian School, at Cheam, Surrey. Foolscap 8vo. Seeley.

'Lessons on Shells,' says Dr. Mayo in the preface to his sister's book, may be considered as a continuation of 'Lessons on Objects;' and we are informed in the title-page that both works are from the same hand. The remarks, which we shall here offer, will be strictly on the work itself, without examining the merits of the general system of instruction, of which it forms a part; for, although the lessons happen to belong to a particular system, they still possess an importance in themselves, which will be acknowledged by many, who may not approve of all the principles of Pestalozzi, or any other theorist in education.

In the first Number of this Journal, an endeavour was made to show the absurdity of teaching young children WORDS, the mere dress of thought, without previously communicating IDEAS, or, to speak more correctly, without placing children in the way of obtaining ideas for themselves; and it was our object, at the same time, to recommend to mothers and to teachers in general the practice of giving instruction to young children on the nature and properties of things actually observed, and by these means leading them to an acquaintance with the meaning of words, instead of adhering to the custom of teaching sounds unexplained, and for the most part unintelligible to young learners. As the grounds of this recommendation were given at some length in our review of 'Lessons on Objects,' the reader is referred there. Here it may again be observed, that we consider the plan of *sensuous* instruction* as the only truly sound method of communicating knowledge to junior pupils, and as that which is best calculated to awaken and keep alive the attention of such volatile subjects as children from five to ten or eleven years of age.

The first step in a course of Lessons on Objects is, to present the simple objects of every-day occurrence before the learner in such a way as to call forth his powers of observation, that is, simply to follow the mode of teaching adopted by Nature herself, when not interfered with by less competent instructors. The work called 'Lessons on Objects' might be considered as a TEACHER'S MANUAL, guiding him to the proper mode of conducting a class during its earliest stages. But these lessons can only be considered as introductory to others of a higher nature; for the observation of the miscellaneous objects, which meet the every-day attention of children, could not be supposed capable of furnishing matter of instruction calculated to exercise their minds in the important and indispensable work of comparison, generalization, and abstraction. Whether it was expedient to neglect classification in the early stages indicated in the 'Lessons on Objects,' it is not necessary to discuss here; but that it is necessary for every teacher to keep constantly in view the formation and improvement of the powers concerned in that operation cannot be questioned, since no sound judgment on abstract truth, no rational memory, can be formed without the constant cultivation of those faculties. In a preceding number we presented to the notice of our readers a German work, recommending the adoption of instruction in natural science as a branch of public education;

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* The introduction of such a term indicating instruction through the medium of the senses, by the observation of external nature, is, perhaps, pardonable—a term of this kind is much wanted.

and some of the author's reasoning was extracted for the purpose of showing its tendency to render more effectual the instruction given in those departments of knowledge more generally taught in English schools. Instruction in the department of natural science is extensively adopted in Germany and in some schools in France; but in England it has scarcely been introduced at all, and has too frequently been thought altogether unnecessary and useless, at least when compared with other things. The plan, however, good or bad, has been for some years carried into extensive practice in the *lower* classes of Dr. Mayo's school at Cheam; and its results we believe to be such as fully to justify the recommendation either of ourselves or of the German writer, to whom allusion has just been made*. In that school it is considered as a sequel to the study of ordinary 'objects' (we adopt the author's sense of the word); and here the pupil is first introduced to 'the business of classification' (see Preface to 'Lessons on Shells') in a series of lessons on conchology. Ardently desirous as we are that the study of natural history—a study calculated, perhaps, more than any other, to expand the growing powers of the mind, and to prepare it for vigorous action in the severer discipline of other studies—should be presented in the most attractive shape to the notice of mothers and intelligent teachers, and to the public at large, we cannot but lament the choice of such a subject as conchology. It is not that we think any branch of natural science unworthy of pursuit; for every department of nature is full of matter for contemplation and active research. It is because we are of opinion, that a subject of instruction might have been selected more attractive and more *useful* to children than the Linnæan conchology—the History of Shells—without their owners. Whether or not it would have been practicable to teach children the habit of the animals, as well as the forms of their coverings, is another question; but the mere acquaintance with shells seems to be scarcely more useful than a systematic knowledge of skeletons without reference to the animals themselves and their habits, or of birds'-nests, without an examination of the nature and habits of their occupants. How much more interesting would it be to children, and how much more useful, to bring before their notice animals of the higher orders—the domestic animals for instance—

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* The writer of these observations has had many opportunities of actually seeing lessons of this nature, and of witnessing their beneficial tendency. He believes that every candid observer will pronounce the results of such a course of teaching to be quite decisive of its usefulness and importance.

those with which they fall in almost every day of their lives, whose every movement is familiar to them, concerning which they have all many a pleasing anecdote to relate, and whose names are among the first to be pronounced by their lips. To furnish children with sufficient observation to form a complete scientific classification of the Mammalia would perhaps be impossible, except where large collections of living animals and dead specimens (such as those in the Zoological Gardens and British Museum) are easily accessible; nor would such knowledge be at all desirable for children; but surely it would not be very difficult to place animals enough before them to lead them to see a distinction between those which eat flesh and those living on vegetables, or between animals having claws and those whose feet consist of a horny substance, called a hoof, and so on. Many of the scientific classifications are grounded on external form, and these are observable by children as well as men. Living and dried specimens of many of the British quadrupeds, and well-executed drawings of all, may be procured at little expense both by public instructors and mothers of families, and so made the subjects of much instructive conversation. But it may be urged that the structure of the mammalia is too complicated, their functions and habits too variable to admit of proper explanation. To these and all such objections, which apply no less to the study of natural history generally than to that of one of its departments, one answer is sufficient; namely, that a *scientific* knowledge of natural history is neither necessary nor desirable for children who are only commencing the routine of general education, but that all the knowledge necessary for exercising the mind in the business of classification lies quite within the compass of a child's observation and understanding. While, therefore, we place natural science before children, let us consider the USEFULNESS OF THE INFORMATION ACTUALLY GIVEN, as well as its general tendency to promote mental improvement. The school-boy cannot read a page of Cæsar or Virgil, Homer or Xenophon, without finding animals of the higher order alluded to; and he cannot walk abroad without seeing them; but, as a general student, he will be long ere he perceives the usefulness of a knowledge of shells.

Thus much has been said on the choice of shells as a subject for lessons. A few remarks are necessary on the execution of the work itself:—and here we have a more agreeable task to perform. To pronounce a complete judgment would require a great knowledge of testaceology :—and, independently of that, to look at it with the nicely critical eye of a naturalist would be unfair to its author, who intends it expressly for a children's book, or rather *a volume to show teachers how to teach children.* But the book has been examined in connexion with the shells themselves, and with the best descriptions (Turton, Sowerby, and Lamarck's) of testaceous animals, and is found, as far as it goes, to be generally correct; and the historical statements, many of which are exceedingly interesting, correspond with those given by acknowledged authorities on the science. The plates have been submitted to a similar examination with the text itself; and, excepting the first and second, we think them done in a manner worthy of a book of higher pretensions. They are all correct and well executed, and some of them beautiful.

It will not afford matter of surprise to the scientific reader of the 'Lessons on Shells' to find that Linnæus's arrangement has been followed instead of the more perfect classification of Lamarck, which is formed on a consideration of the animal, and not of its house. The author accounts for her choice as follows :—'As we are not able to procure many of these animals, the Mollusca,—we cannot pursue that branch of the science, and we will therefore follow the classification of Linnæus, which is founded on the shells.' Any other classification, under these circumstances, would have been absurd. The author, however, occasionally *communicates* to her pupils some very interesting particulars on the structure and habits of the Mollusca, and this we consider a pleasant relief to the dry technical descriptions of the shells. The way in which these lessons are communicated is by conversation between the teacher and the pupils, as was the case also in the Lessons on Objects, and must be the case, in a great measure, wherever sound instruction is to be given to young children. The first ten lessons are given in the form of dialogues to show the method of instruction; and we extract a very large portion of the first lesson, in order that the reader may judge of the manner in which information on natural history may be given with pleasure to the teacher, and advantage as well as pleasure to those taught.

'You must now return to the consideration of the animals before you. Examine them carefully—exercise your different senses upon them—mark the various parts of their bodies—consider to what use each part is likely to be destined—and reflect upon what you know of their habits. By using well your sense and your judgment, you will be able to find out much for yourselves. When you are at the sea-side, or out at sea, you may collect facts illustrative of the history of these animals.

'*Child.* That would be exceedingly interesting.

'*Teacher.* Yes it would; but you need not wait for such opportunities. Rivers, and even the garden, will afford you specimens for observation: but what have you now to do?

'*Child.* To examine the animals before us, to use our senses upon them as we did in our lessons on objects, to name their parts, and the uses of their parts as far as we know them.

'*Teacher.* Yes; I wish you first to observe these creatures attentively; and that you may discover readily what is peculiar to them, you must in your own minds compare their qualities, parts and habits, with what you know of other animals. First, however, tell me some qualities that appear to you to be common to all the mollusca.

'*Child.* Their bodies are soft, fleshy, moist, and cold.

'*Teacher.* Yes, you remember their name is given to them from their softness. Observe also the action of a snail when an enemy approaches.

'*Child.* It draws its body into its shell for protection.

'*Teacher.* Yes. The bodies of the mollusca are contractile, that is, have a strong power of contraction which they exercise by means of muscles. What more do you remark in these creatures?

'*Child.* They have a thick skin which appears loose in some of them.

'*Teacher.* This skin is called the *sac* or *mantle;* it is peculiar to the molluscous tribe, and is constantly moistened by a slimy exudation. It is also full of pores and glands, of which I shall have occasion to speak in a future lesson. It sometimes envelops the mollusca like a purse, leaving an opening only where the mouth is situated; in some it extends on the two sides, forming expansions which perform the part of fins. Sometimes it spreads over the shell itself, which in this case has always a fine polish. Remember I desired you not only to examine the mollusca, but to compare them with other animals. What further peculiarity do you discover in them?

'*Child.* They have no bones, their bodies are only a mass of soft flesh.

'*Teacher.* They have certainly no bones; but in the mollusca which we purpose studying, the shell, by acting as a support to the body, seems in some measure to answer the purpose of bones. What more do any of you discover in these animals?

'*Child.* They do not appear to have any blood.

'*Teacher.* They have not red blood as we have; but are they composed entirely of solid matter?

'*Child.* No, for when a snail is trodden upon, a white fluid issues from it; is this its blood?

'*Teacher.* Yes, it may be considered as a kind of blood. How does it differ from that which circulates through our bodies?

'*Child.* It is white and cold.

'*Teacher.* True; and in consequence some naturalists have not considered it as blood, and have described the mollusca to be exsanguineous; a term signifying without blood, and derived from Latin *ex*, out of, and *sanguine*, blood. As this fluid flows through their bodies in vessels issuing from their hearts, it is now generally called their blood. What are you watching in the snail?

'*Child.* The very quick manner in which it draws in its horns, and shrinks into its shell, if it is touched.

'*Teacher.* What would you determine with respect to the animal from this circumstance?

'*Child.* That it has the sense of feeling.

'*Teacher.* Yes; and which part appears most sensitive?

'*Child.* The horns.

'*Teacher.* And do you observe how the little animal feels about, and tries with these projections which you call horns? They have from thence been termed *Tentacula*, from the Latin, *tentare*, to try or feel. How many tentacula have snails?

'*Child.* Four.

'*Teacher.* The tentacula vary in number; many mollusca have only two. The sense of feeling resides in the nerves.

'*Child.* Oh! then the mollusca must have nerves.

'*Teacher.* Yes they have nerves. What other organ of sense besides the *tentacula* do you perceive?

'*Child.* There are black specks on the horns of the snail which appear like eyes.

'*Teacher.* These specks are the organs of sight, of which the mollusca have never more than one pair. The sense of seeing, however, is not universally possessed by this class of animals. The organs of hearing and smelling have never been discovered among them, but they are supposed to possess the latter from the readiness with which they select suitable food. This circumstance also proves that they possess the sense of taste.'

The teacher then examines the class by short and easy questions on the subject of their previous conversation, and concludes the lesson as follows:—

'*Teacher.* I will now read to you a summary of your lesson, and I shall expect you afterwards to write it from recollection.

'*Teacher.* The mollusca have soft, slimy, cold, fleshy, and contractile bodies. They have no bones, but their shell acts as a support to their frame. They have muscles by which they are attached to their shells, and by which they move their bodies. They are inclosed in a skin called the mantle, or sac, which is full of pores and glands. Sometimes the animal is so completely enveloped in this, as only to present an opening where the mouth is situated, sometimes it spreads over the shell, and sometimes it has external expansions answering the purpose of fins. The mollusca have not warm red blood, but a white cold fluid issues from their hearts and circulates through their frames. They have nerves, and consequently, feeling; and this sense seems most acute in their tentacula. Some have eyes, but others do not enjoy the sense of sight. They appear to have the power of smelling and tasting, but no traces of ears have been discovered.'—pp. 3-10.

Some of the other lessons are perhaps more interesting; but the above extract will serve as a fair specimen of the rest. By referring to the first lesson it will be seen, that the teacher insists very much on the importance of animals of all classes in the scale of creation, leading us to the conclusion that there must be a wise designer, powerful creator, and benevolent superintendent over the whole of nature. It is, indeed, a most important branch of education to give children right notions of the Deity; and one of the best ways of doing so, is by showing them the works of that great Being, from whom they and all around them derive their existence and their enjoyments. The author of Lessons on Shells has taken care to bring the subject of natural theology very frequently before her pupils; and her efforts have, in most instances, been very successful. The following conversation will illustrate the above remark more fully.

'*Teacher.* Before we enter more fully upon the study of shells, and their classification, I wish to direct your attention to two circumstances very conspicuous in the works of the Creator. The first is, the economy displayed by God;—you seem surprised.

'*Child.* Yes, it is so very extraordinary to talk of God's being economical, when every thing is at his disposal, and he can create at his pleasure.

'*Teacher.* Do you not recollect an illustration our Saviour gave of this principle at the very time that he was manifesting his omnipotence?

'*Child.* Yes, after he had fed the multitude with the two loaves and five small fishes, he commanded that the fragments should be gathered up, that nothing be lost.

'*Teacher.* You will discover the same principle displayed in the works of creation. Nothing is superfluous or without its use. The second principle to which I wish you to give your attention is, the compensatory Providence of God.

'*Child.* What does that mean?

'*Teacher.* To compensate is to make amends for any defect, or to give something of equal value, for any thing taken away. In nature we often find objects in which there appear numerous deficiencies, but on further examination we discover that these are compensated or made up by some admirable contrivance. To make this clear to you, we will reflect upon a well-known instance. Consider the spider. What is its food?

'*Child.* Flies and other insects.

'*Teacher.* And what mode of pursuit should you think best adapted to catching such creatures?

'*Child.* Flying. But the spider has no wings.

'*Teacher.* Here then appears a sad deficiency: winged insects are the natural food of the spider, and he has not the means of pursuing them. Yet you do not perceive how God has compensated this deficiency?

'*Child.* Yes, you mean by teaching him to construct a web to entrap the flies.

'*Teacher.* This instance will give you a good idea of what is meant by the compensatory providence of God. It is much displayed in the singular fitness of shells for their respective localities. Those which move easily from place to place, and consequently are able to elude their pursuers, are often adorned with vivid colours, whilst those which are incapable of locomotion, escape the notice of their enemies by resembling in colour the stones and weeds which surround them. Now tell me the two principles which are to be traced throughout the works of the Creator.

'*Child.* The economy of God and his compensatory providence.

'*Teacher.* Bear these principles in mind, and you will see many illustrations of them in the habits of the mollusca.'

We object, however, to that part of this conversation, which alludes to Paley's doctrine of COMPENSATION. (See Nat. Theol. ch. xvi.) To hold that 'the *compensatory* providence of God' (an objectionable, if not an incorrect term of itself, and not used by Paley) 'is *one of the two principles* which are to be traced throughout the works of nature,' is in effect to bring down the faculties of the Divine Mind to a resemblance, if not equality to our own imperfect powers. It is to admit the possibility of after-thought and improvement on works before made by an all-competent Artist: for the very idea of compensation pre-supposes defect, and necessarily implies the supply of this defect by counteracting contrivances. And even if, for argument's sake, and with a view to the expression 'compensatory providence,' as understood in its most literal sense, the Divine Architect be supposed to have counselled with himself *previous* to the *actual* formation of his creatures, it is rather a clumsy expedient to make him conceive the idea of a being having a structure inadequate to his intended functions, and then supply the imagined deficiency by a different species of mechanism. If the doctrine is designed merely to accommodate *human* views of nature, that is, to show the impressions which the various apparent contrivances of Deity make on our minds, it is scarcely correct to give it a place so conspicuous in a work on natural theology or in an elementary treatise.

In speaking of the 'Lessons on Objects,' we remarked a preference for hard names above those good old English words in common use; and we perceive the same partiality for them in the 'Lessons on Shells.' The intention in both probably was to make the learners better acquainted with the vocabulary of the language. Perhaps in the study of natural history the use of scientific terms is justifiable; but in many instances they are introduced unnecessarily. We like *jointed* quite as well as *articulated,* and see no need of such words as *carinated, corneous, crenated, coriaceous, dentated, emarginated, ferruginous, fluviatile, muricated, plicated, rugose, setaceous, striated,* &c. when such good English words as the following would have served the purpose as well :—*ridged, horny, notched, leathery, toothed,* &c., and perhaps we shall not be thought less classical for preferring the English *cover* or *lid* to the Latin *operculum,* the ordinary word *partition* to the coined one *dissepiment,* and the monosyllable *beak* to the foreign dissyllable *rostrum;* or for remonstrating against such a word as *canaliculated,* when *channelled* would have been much easier to pronounce, and quite as expressive. The word *semitransparent* is generally received; in what respects is it inferior to the heterogeneous compound *sub* diaphanous? They are certainly near enough in signification to suit the purpose of *children's* lessons. Another objection that we have to make, is to the 'explanation of terms' at the end of the volume. It is insufficient for the teacher's purposes; for there are many terms purely technical, such for instance as *crenulate, lobed, ventricose,* &c. not likely to be known to merely general and unclassical readers, which are not explained at all. In a hasty glance through about half the book, we have picked out a dozen unexplained words, and probably the number might be doubled. A careful revision will, of course, remedy such a defect as the last mentioned; but the great error we think to be in conceiving it necessary to use *at all* terms which are purely scientific. The author is not giving lectures on the science to persons, who are to pursue it to the highest degree, but lessons to children, who are soon to throw away their shells, and take up the severer pursuits of language and physical science. One of the great ends of 'Object Lessons,' whether elementary or more advanced, is to teach children to express their ideas in appropriate language, and to give them thoroughly sound notions respecting the power of words. To benefit them most they should be led to adopt such language, and such words should be selected for them, as it will be most important for them to be well acquainted with when their studies are more matured. In short, once again let us consider the GENERAL USEFULNESS OF THE INFORMATION GIVEN, as well in WORDS as in ideas.

The Parent's Cabinet of Amusement and Instruction. Numbers 1 to 5. Price 6*d*. each.

EVERY parent at all interested in his children must have felt the difficulty of providing suitable reading for them in their hours of amusement. It is, therefore, gratifying to notice books that will awaken a desire for rational enquiry, without too much exciting a love of novelty; that will confirm and strengthen the moral principle by affording natural examples of the faults and virtues of childhood, and that will offer instruction without pedantry, amusement without frivolity, and simplicity without puerility.

The little publication before us presents these advantages in a considerable degree, containing just that description of reading which will be beneficial to young children, and with which, at the same time, they are most likely to be amused. 'The Parent's Cabinet' is published in small monthly numbers, illustrated with wood-cuts, and well printed on good paper; and it is sold at so trifling a cost, as to bring it within the reach of most families. The object of the work is thus explained in the prospectus affixed to the first number.

'It is singular that among the host of cheap publications which form so peculiar a feature in the literature of the present day, there is not one immediately addressed to that class of readers which is at once the most numerous and the most interesting. * * * On such considerations the conductors of the "PARENT'S CABINET" come forward with their work. It is their ambition, in the first place, to supply a year's reading to children at the ordinary cost of a single volume; and in the second place to take care that such reading shall combine, with cheapness, both amusement and instruction.'

Their ambition has certainly a little overstepped itself in the first particular, for it cannot be expected that forty-eight small pages will contain sufficient matter to supply a child with a whole month's reading, In their second object they have hitherto fully succeeded; amusement and instruction are obtained at a trifling cost; the latter numbers, too, are superior to the first, thus giving promise of still greater improvement, and a prospect that this work will supersede many others of higher pretensions.

'In order to convey some idea of the intentions of the conductors, the following may be mentioned as forming a portion of the more prominent subjects.

'1st. A familiar description of the objects that daily surround children in the parlour, nursery, garden, &c.

'2d. Original Tales, consisting of homes scenes, stories of adventures, &c. calculated to stimulate the curiosity, exercise the affections, and improve the judgment.

'3d. Tales of similar tendencies to the above, translated from foreign languages, and when necessary, adapted to children.

'4th. Travels, voyages, and adventures.

'5th. Biography.

'6th. Interesting historical notices, and anecdotes.

'7th. Natural history.

'8th. Cheerful and pleasing rhymes.'

Amusing and useful information in natural history is communicated by means of conversations between a mother and her son, naturally arising out of circumstances which have excited the child's curiosity, and so well sustained that they may readily be supposed to have really occurred.

An explanation of the construction of a pump, and the manner in which it works, is introduced in a very natural way. Two boys digging in their garden find the ground too hard, and have recourse to the pump for water to soften it. The pump is broken, and then follow explanations and experiments on the subject by the two boys themselves. How much more attractive is information thus given, than a grave dissertation between a preceptor and his pupil, and how much better is such a subject explained by this practical illustration, than by any general exposition. The conversation between the two boys, on the pressure of the air is, on the whole, pretty well managed.

'"When papa explained to me the reason of the water rising in the pump, the most difficult thing to understand was, what papa called the 'pressure of the air.' The air presses on everything."

'"Why," said George, "do you think that difficult to understand, Fred? I know the air presses against the sails of our boat and pushes it along, and against the sails of the windmill too; I do not think *that* is difficult to understand or remember."

'"When papa," said Fred, "was talking to me about the pressure of the air, I thought of the windmill and the sails of the ship too; but still that is not the proper explanation of the pressure of the air, for the air presses on everything, not only when the wind blows, but when the air is quite still."

'"What," asked George, "when the day is quite hot and sultry, and we feel no wind at all?"

'"Yes, always," said Fred, "and you can be sure of that, George, if you run quickly on a hot day, for you will feel the air like a slight wind on your face, because you press against the air in running."

'"I tell you what I think pressure of the air is something like, George. Water you know is heavy, and in the great sea, in the rivers, and in the ponds, it presses on the stones, the fish, and the weeds, whether there is a storm, or whether there is a calm. It does not signify in the least whether the wind blows or not; the water presses with the same weight on the different things in the water."

'"But," said George, "I know that water is heavy, for a pail of water weighs a good deal; but does air weigh anything?"

'"Yes, it does weigh something, but not nearly so much as water. If we had a pipe thirty feet high filled with water, and another pipe that was thirty *miles* high filled with nothing but air, the water in one pipe and the air in the other would weigh nearly alike."'—p. 91.

This last sentence is likely to give erroneous notions of the *weight* of air. It should be mentioned that the pipes ought to be of the same diameter. Also, if the decreasing density of the air at increasing heights be taken into account, there is no reason for naming thirty miles as the height of the air-pipe, rather than any other *greater* height. If, on the contrary, it is supposed to contain air of the same density as that at the surface of the earth, thirty miles is at least six times too high. The thing would be made clearer by taking less heights, and comparing them.

The first part of geography in the third number explains the causes of day and night, and of the seasons, in a clear and simple manner adapted to the capacities of young children. It is remarkably free from the prevalent fault of using difficult terms without previous explanation. The only errors we have observed, in this respect, occur at pages 119 and 122. The expression 'external surface of the earth,' requires a slight explanation, and in showing what the word surface means, it would have been found that 'external' might with great propriety have been omitted. 'Making a circuit of the candle,' is not a phrase that can be understood by a young child. The second part of geography in the fourth number is upon the whole well executed; but we do not think that it is quite so clear as the first. The cause of the eclipse of the sun is not clearly explained, and one part is decidedly wrong.

'When the moon is between the earth and sun, if the sun, moon, and earth, happen to be in a *straight* line, or nearly so, the moon either partly or entirely hides the sun from the inhabitants for a short time. * * This is called an eclipse of the sun, partial or total, as it may happen.'—p. 171.

Hence it might be inferred, that when the three are in a straight line, the sun would be *partly* eclipsed; and when only nearly so, *entirely* eclipsed, which is the reverse of the fact. If we wish to give clear, defined ideas, it is not enough to say 'partial or total, as it may happen;' it should be shown,—and that we think may readily be done—that the eclipse is nearly total when the whole of the moon is directly interposed between the earth and the sun, and the moon's shadow falls upon the earth; and that when, in consequence of the obliquity of its orbit, only *part* of the moon is thus interposed between the earth and the sun, a partial eclipse is produced. It is also inaccurately stated, 'To those who dwell on those other parts of the earth which are turned towards the sun, but which are not in the moon's shadow, the sun is partially eclipsed.'—p. 172.

No eclipse of the sun can take place in any part of the earth, which is not in the moon's shadow, or its penumbra.

'Chat in the play-room' in the third number is a good idea, which might be adopted with advantage by mothers at those happy leisure hours when their young group is expecting amusement from them.

'Emily said she should like her aunt to read "Frank" or "the Cherry Orchard" to them; but Arthur wished to hear some part of Sandford and Merton.

'"I cannot read both books at once," said their aunt; "besides I think it is too dark for me to read."

'"Then tell us a good long story," said Emily.

'"I do not recollect any new story just now," replied her aunt. "Then what shall we talk about," asked Arthur in a sorrowful tone. "I think we shall find plenty to talk about in this very room," said his aunt; "I will ask each of you four questions about the different things in this room; and we will see if you can answer them."'—p. 131.

The information thus introduced is in general correct. As an exception, however, we should point out the imperfect description of the manner of obtaining tar.

'The roots of the fir-tree are burnt to procure the tar which trickles out of the wood while burning. Pitch is tar boiled, I believe, with a great deal of water.'

This does not at all convey the idea of the tar being distilled from the wood. The pine wood being cut into billets or small chips, is piled up in a pit or hole of an inverted conical form, and then covered at top with tiles or some other incombustible substance to prevent the wood when lighted from burning fiercely. It is thus subjected to only a smouldering heat, and as it burns, the tar distils from it and flows to the bottom of the hole, when the viscous liquid is drawn off by a spigot, or any other suitable arrangement; sometimes an inclined channel is made from the apex of the cone, communicating with a cask or other vessel into which the tar is received. Pitch is tar purified, and evaporated to a greater degree of consistence.

We point out these slight errors for future correction, and not with any wish to detract from the general merit of the work; on the contrary their rare occurrence speaks much in its favour. Only those who have been accustomed to teach children can be fully aware how difficult is the task of conveying to them even the commonest information in a plain and simple manner, and under an attractive form. We consider the little work before us to be highly successful in these particulars; no slight merit, when it is recollected in how few books this has hitherto been accomplished. Some of the tales are better told than the others; those in the third and the fifth numbers, we think, are superior to the rest. The filial affection of little 'Harry the Shrimper,' is shown with a charming simplicity, which cannot fail to make that story a favourite with mothers as well as with children.

In the fifth number there is a very interesting account of Peter the Great, which is written in an excellent spirit. A few extracts will be its best recommendation.

'There are two kinds of ignorant people; one, who with their ignorance are contented to remain ignorant all their lives; the other, who are sensible of their ignorance, but are at the same time sorry for it, and are resolved to spare no exertion to learn and improve. Peter was of the latter kind; and it has been often and justly observed, that it is a great step towards knowledge to be sensible of one's own ignorance. He wished to instruct himself by his eyes and hands. He wished to see, and judge, and handle for himself; for he felt there was no other way of learning equal to that.'—pp. 222-226.

Some of the bad effects produced by drunkenness are here strongly put.

'There is something much worse in drunkenness than its appearance, filthy and hateful as it is. Who is there that has not at times been on the point of doing an unkind or a foolish action, or an action which would be attended with danger or injury to another; and has not checked himself in time? And what is it by which he has so checked himself? It is by reflection, by self-control, by reason, the exercise of which never can be looked back upon without the highest satisfaction and delight. Of this reflection, this self-control, this reason, drunkenness entirely deprives us.'—p. 228.

In the following extract 'things are called by their right names.'

'Men, unfortunately, have not even yet become sufficiently wise to refrain from tearing one another to pieces, and from burning, destroying, and seizing one another's possessions; this is what they call war, and boast about as if they were doing good actions. * * So far as Peter engaged in war for the purpose of defending his own country from the attacks of others, he was deserving of praise; but it cannot be denied that he engaged in many wars for the sake of plundering, or, as it is called, conquering others.'—p. 237.

'The Disobedient Hedgehog,' in the first number, is the only specimen of poetry in the numbers hitherto published; this is, indeed, according to promise, 'cheerful and pleasing rhyme,' and makes us wish to see more of the same kind in future numbers.

Almost the whole of this little publication bears evidence that it is not written by mere theorists in education, or by those whose only intercourse with children is for the purposes of tuition. It is undoubtedly the work of sensible persons, who are accustomed to contribute to the amusement as well as to the instruction of their children, who thoroughly understand the habits and feelings of childhood, and who know how to sympathize in all the little pleasures and griefs incident to that age. We hope this work will be continued in its present tone. Would it not be advantageous occasionally to address children beyond the age of those for whom the work has hitherto been more peculiarly adapted?

OXFORD EXAMINATIONS.

The university of Oxford has, within the last two years, made considerable alteration in her mode of examining candidates for classical honours. Her proceedings on this occasion, as on every other, though almost unknown to persons resident out of the university, are of no little interest, especially when we consider the immense influence which the two universities of Oxford and Cambridge exercise over the system of education pursued in this island. As they furnish the majority of tutors and schoolmasters of the higher class, the effects of every good or bad practice which they encourage within their own walls will be extended to the whole nation; and while they retain this influence, any attempt to change the system of national education for the middle and higher classes must be comparatively fruitless.

Yet though the universities are of so much importance, though under their care so many young men spend a considerable portion of their most valuable years, it is surprising that the public in general should be so little acquainted with their discipline and modes of instruction. Whether this ignorance arises from the difficulty of procuring accurate information on these subjects, or whether from a degree of supineness on the part of the public, it is not our intention at present to consider; we are certain, however, that into the hands of the universities a great trust has been committed, and that the interests of the state and every individual alike demand, that inquiry should be made how far the duties required by that trust are executed.

We propose here to give a brief account of the system at *present** pursued in Oxford, for the purpose of showing how an undergraduate is educated by his college tutors, what degree of information and reading is necessary for his final examination, and how that examination is conducted.

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* We should remark that we speak strictly of the present time. Our observations may or may not apply with propriety to a time ten or a dozen years ago.

In every college a certain number of tutors are appointed by the head of the college; at the beginning of term each tutor sends out a paper, stating what books he intends to lecture on, and the hours of attendance; in most of the colleges every undergraduate is compelled to attend two tutors. Each of these, on an average, will occupy him an hour every other day in the lecture-room. During the lecture the undergraduates are called on to translate orally a passage from the author before them. Whatever observations are made during the lecture must proceed from the tutor, for the pupils seldom venture to propose questions, as it is '*contrary to practice.*'

In what repute these college lectures are generally held these plain facts will show. Reading men often make 'their studying for honours' a plea for not attending them; and rarely does an undergraduate enter the schools for his final examination, whether reading for honours or a '*common pass*,' which latter requires but little more information than is possessed by the generality of schoolboys, without having '*got up**' his books with a *private* tutor, for whose services he must pay. If the student is beginning an author, with the circumstances of whose life, with the peculiarities of whose style and sentiments he is totally unacquainted,—if he is desirous to pursue a course of reading, but knows not what authors to consult,—or if he has met with any difficulties in his way,—what must he do in such a case? He must resolve them by his own unassisted efforts. In very few colleges, we might almost say in none, does his tutor think of helping him, or of giving him an opportunity to propose his difficulties; in none, certainly, till the day of examination comes, does the tutor attempt to ascertain the degree of his pupil's proficiency; he assists him by no regular catechetical instruction, he supplies him with no hints to direct him, and when out of the lecture-room considers him as completely removed from his care and instruction. If he will but attend one or two of these college lectures all will be well, and the rest of his reading is entirely left to his own choice. He may fly from this book to that; he may skim a chapter here, or a page there; he may follow no system, or, if he does, he may waste half his time and much expense in discovering how he should pursue it.

Another criterion is the quantity of matter which is '*got through*' during the hours of a college lecture, and which must necessarily preclude any valuable instruction from the tutor. We remember when we were '*lectured*'* in Aristophanes—that seldom less than four hundred lines were translated within the hour. We leave it to those who are acquainted with this author to determine how far any time could be left for drawing the attention of the pupils to points of philology, history, the fine arts, or indeed to any thing that might be useful. Nor is this instance singular; such a system prevails almost alike in every college; nor will our readers now be surprised when they are told that the observations ordinarily made by a tutor at a college lecture are exceedingly trifling, and are certainly seldom superior to those which a schoolboy is in the habit of hearing from an intelligent usher. It is the same whether the book be Demosthenes or Virgil, Aristotle or Livy; and any attempt to illustrate the great writers of antiquity, by reference to the discoveries and state of science in the present day, is what we can affirm is rarely (we would almost say *never*) heard in the university of Oxford.

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* We have retained the phraseology of the undergraduates themselves, as furnishing the best comment on these subjects.

Further, as the schools require four great branches of learning, divinity, moral philosophy, history, and poetry, one would expect that each college tutor should prepare his pupils *systematically* in a course of reading, and should take some department of instruction more peculiarly adapted to his talents and inclinations. Instead of this, one tutor will lecture on Virgil and Thucydides, another on Logic and Aristophanes, a third on Divinity and Herodotus. This is no *satire*, as sober men might think; and one, or perhaps each of these men will continue to lecture for ten years constantly in the same book, without any change at all in the mode of proceeding, or in the degree of information given. For instance, a tutor will lecture on the Ethics of Aristotle, for ten years continually, without ever attempting to introduce his pupils to a further acquaintance with Greek philosophy; without ever giving them any information as to the state of it previous to, or during the life of, this celebrated writer, or its subsequent history; or without ever having read the 'Politics' of the same author, to which this treatise is only an introduction. We ask, what benefit can be expected from such a system? or how is it likely that these evils can be remedied, when no further exertion is required from those who have once secured a place on the foundation of a college? or, in short, what, under such a system, can be expected from any man who has once proceeded to his degree of B.A.? While Germany, with far less means, is daily making rapid advances in literature, and sending forth productions of great ability, the university of Oxford is obliged to the labours of the German writers for the mere class-books which she prints for the use of her 'Alumni.'

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* The word 'lecture' *in college* does not imply what is usually understood by it out of our universities; it means no more than the translating from a Greek or Latin author into English in the presence of a tutor.

Thus, as far as college-tutors are concerned, is an undergraduate prepared for examination; for what further instruction he requires he must hire a private tutor at a considerable expense.

For a man who aims at obtaining the highest honours, the careful study of about fourteen or sixteen authors is generally reckoned sufficient; among those most commonly chosen are Herodotus, Thucydides, and Livy, Sophocles, Horace, and Virgil, and Aristotle's Rhetoric. For any class, high or low, Aristotle's Ethics, Logic, and Divinity (the last-mentioned comprehending an acquaintance with the thirty-nine articles of the Church of England, the four gospels, the history of the Bible, the principal doctrines of Christianity), are deemed absolutely indispensable. To these books some add, according to their inclination, Aristotle's Poetics; Lucretius, or a Scientific Dialogue of Cicero; part of Homer or Pindar, or Æschylus; some plays of Aristophanes; some few take a selection from the orators, Polybius or Tacitus. Upon the old system the candidates were examined in their books from two to four hours only; the rest of the time was devoted to composition in Greek, Latin, or English, the examination at longest lasting a week. Questions upon their books were generally put during the examination. Since the Easter term of 1831 some few alterations have been introduced; the class-candidates are examined by themselves; printed papers on logic and rhetoric, on criticism and on history, together with a thesis on moral philosophy, are proposed to them. Besides this, printed passages are given to translate into Greek, Latin, or English, from those authors with whom they are supposed not to be so particularly acquainted as with those that they profess to have read. After they have answered these papers, of which two are generally given during the day, each candidate is examined before the masters of the schools in the books which he professes to have read. This examination lasts from one to four or five hours, according to the reading and ability of the candidate. The examination thus naturally dividing itself into two parts, we are led to expect that each part should have its definite object; but that both should have this purpose in common, to discover *what a man has read, and how he has read and thought:* and that as the oral examination of the schools professes to discover the correctness of his reading in books which he has made the direct object of his study, so the examination on paper ought to be of a more general kind, embracing subjects of history, geography, antiquities, or criticism. Besides, as the time devoted to the oral examination is necessarily very short, precluding all long or accurate discussion, the subjects of the 'papers' should be of a nature more profound, but still the great end to be kept in view is to discover the extent and quality of a man's knowledge. This perhaps may appêar self-evident; but our reasons for insisting so much upon it will be seen by referring to the questions published at the end of this paper. Before a few more particular remarks are made upon the 'historical questions,' let us notice their character with reference to the authors generally read in Oxford, and the mode in which these authors are studied in the lecture-room. Not to mention, then, the vague statement of question 3d, which might leave the reader to suppose that there was only *one Philip* of Macedon, and the still more indeterminate nature of question 9th, we must beg to inquire by what principles the examining masters were guided in their selection of these questions, and by what principle of order are they arranged? How is it that the most important topics are omitted, the political history of Greece, its colonial and international policy, the national and social character of its people, the state of the fine arts, their knowledge of geography, their moral and physical philosophy?—especially, too, when Herodotus, Thucydides, Aristophanes, and Aristotle, are deemed of so much consequence, and an *intimate* acquaintance with these authors is reckoned essential to the obtaining university honours. Surely, some questions upon these, and many as important points, might have been asked, and many here given might have been omitted; with the additional advantage, that they might all have been drawn from those very books in which every university class-man is expected to be well read.

We do not mean to say that many of these Oxford questions are not good in themselves, and refer to things that a man might wish to know. 'The influence of Sicily (No. 2) on the politics, arts, and literature of Greece,' is a very good subject, and when treated by a person of competent knowledge, in a good thick octavo, we shall be glad to read it. But with what view can such a question be asked, when we know what kind of instruction is given? and if the question were well answered, how many of the examiners are competent to judge of it? As to asking about the *arts* of Syracuse, in a place where ancient writers are generally explained without any reference to the *existing* monuments of ancient art, the thing is perfectly ludicrous; and still more so when we know that the university has a collection of ancient medals in the Bodley, which very few, even of the examiners, could have the opportunity, even if they had the inclination, to study in a way that would be profitable*. As to placing the examination of such treasures within the reach of the undergraduates, *that* would be looked on as something like a surrender of the dearest privilege of the place.

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* See a preceding article of this Number on the Bodleian Library.

Question 5, 'The History of Cyrene,' is a good one; but we think its range is far too great. Had the examiner asked for the History of Cyrene, as given by Herodotus, with a brief description of the present appearance of the Cyrenaica, the question would have been good in itself, and would have had the additional advantage of referring directly to one of those authors that every scholar is expected to know well.

The names in question 6th have not been very judiciously selected. It would have been far better if the most important *facts* connected *with their lives* had been required, and not a *description of their characters :* not one save Cleisthenes, and perhaps Cimon, can be said to have exercised any great influence on the condition of their nation, or to have their names coupled with important changes in the histories of their country. This too is the only question referring to some of the most interesting periods of Grecian history, and it is one for which the reading of C. Nepos and the knowledge of a schoolboy would be sufficient. Of the others, two only can be said to apply directly to Roman history, and both, we will allow, have some merit, especially the first. The affixing of dates to a certain number of facts (No. 4) can be no criterion of a man's historical knowledge, though it forms a part of it; and we regret that so much value should be set on industry so misapplied as the committing to memory the dates of a number of isolated facts. It seems singular that there should be no questions on Ancient Geography. Herodotus and Thucydides, two authors that all are expected to know, would furnish the examiner with materials sufficient to ascertain whether the candidates possessed that reasonable knowledge of the countries and localities described or alluded to, without which the knowledge of the historical facts must be vague and indistinct. We find no questions on the different people who inhabited various parts of European Greece, the Islands, and Western Asia; nothing which indicates that a thought has been bestowed by the examiners on the interesting and (for the knowledge of Grecian history and polity) important subject of the origin, affinities, and developements of different *peoples.* It may truly be said, that the books which a young man is required to study at Oxford, are the best that the Greek and Latin languages possess; that among them are works which will never cease to be read and admired both by the young and old; that these books furnish excellent matter to sharpen the understanding, and to make a man think; and, finally, that a man may answer the historical questions of the university of Oxford, without knowing as much of these writers as a schoolboy of fifteen often acquires.

But if the questions on history have been proposed according to no obvious principle, still more forcibly does this objection apply to the 'Critical Questions.' We do not stop to inquire by what latitude of expression the 'giving of the dates and countries of Polybius and Strabo,' can be said to fall under the head of 'critical,' as distinguished from 'historical questions:' but we ask why are candidates required to give *Dawe's* rule upon the particles ὡς, ἵνα, ὅϖως, ὄφρα, μή? a rule which every one but moderately versed in Greek knows not to be strictly exact; and to be merely the result of observation confined to a particular class of writers. It was certainly enough to ask, 'under what circumstances these particles are united with a subjunctive, under what with an optative mood?'

These questions entitled 'critical,' are apparently intended to ascertain what acquirements the candidate has made in the study of Greek and Latin, as *languages.* In this point of view they indicate either a very low state of knowledge on the part of the candidate, if this is all that he is expected to know, or very great incompetence in the examiner. Such a set of meagre, ill-sorted, unmeaning questions, are unworthy of a place of instruction; and as far as the learning of the Greek and Latin *languages* is concerned, it would be difficult to say what a youth is likely to gain at the university, which he has not already learned at a good school. The philological questions given at Harrow (see Journal, V. p. 15) are in every respect better than these; and the same may be said of the questions given in the examinations at Westminster School. (See Journal, IX. pp. 51, 52.) To express still more distinctly our idea of what the questions should be, we beg to direct the attention of the authors of them to some of those set at the London University, 1830-31-32, which will be found at the end of this paper. The Oxford questions have no distinct object in view; they suggest to future candidates no rational or enlarged views; they have no tendency to direct philological inquiry to its proper objects and the sources of information. They are all huddled together in confusion. Who would ever think from reading these questions that grammar and language are a science? It would seem as if the university thought the labours of Porson and Dawes, and its own critical questions, comprised all that man ever hopes to learn of the formation and structure of the Greek language. The labours of Buttmann, Bopp, and others, who have laboured to clear up the difficulties of the Greek language, or to show its connection with kindred tongues, are, to the makers of these questions, like a sealed or forbidden book.

We have noticed what are in Oxford considered the most important of these papers, and we shall dismiss very briefly the consideration of the exercises on logic and rhetoric, because we do not wish to tire the reader by calling him continually to observe the same reigning defect: and it would hardly be just, as the University of Oxford acknowledges the backwardness and imperfections of her students in these branches of knowledge. Indeed, it will be immediately seen by those who are but slightly conversant with these subjects, that most of the questions here proposed might be answered by persons who had not studied scientifically either logic or rhetoric.

To 'explain the difference between *ὄικεια* and *κύρια*,' (where indeed the word *ὀνόματα* ought to have been expressed), 'and *συνωνυμίαι* and *ὁμωνυμίαι*,' is certainly not essentially the province of rhetoric, nor is question 7th, on our responsibility for our belief, at all a logical question; at least, not in our opinion.

We might likewise inquire, why a candidate is required to give instances from 'the Rhetoric' of arguments, 'from cause to effect, and vice versâ,' as if thecap ability of doing this would prove him to be really acquainted with the manner in which that science is treated by Aristotle; as if the use of them was peculiar to Aristotle's Rhetoric, or as if he used them in a different way from other writers? Of all the questions on rhetoric, three only essentially bear on the subject; two only require an acquaintance with Aristotle's rhetoric; and only one attempts to draw the attention of the candidate to a general principle.—Where are the questions on the great divisions of rhetoric, upon the passions, upon style and composition, so beautifully set forth in the two masterly treatises of this great philosopher? We much lament the unsatisfactory nature of these questions, which turn upon no general or leading principle; and which, if they do not disgust us with their absurdity, at least make us wonder why that which is important and essential should be abandoned for that which is trifling and unimportant.

This is the kind of examination by which Oxford determines the literary acquirements and abilities of her scholars; this is all that she demands from those who aspire to her highest honours, or seek those advantages which her influence and reputation can bestow. And yet what are the results of such an education, but that when a man starts forward into the world, if he is ardent and enterprising, he finds he must begin again; if he be not, he forgets as fast as he can what has been so painfully, yet carelessly learnt? No one who reflects upon the value of youthful years can fail to lament the time thus mis-spent, or cease to regret that so unsystematic and careless a mode of education exists in this university.

In making these remarks, we speak not from inexperience, and we hope not from prejudice. We believe that this university, if she only *will*, has the means of doing great good to the nation, and producing sound scholars and well-educated men. We approve also of the class of authors which she puts into the hands of her pupils in general, and the subjects, as far as they go, which she proposes for their study. But if, enjoying such advantages as scarce any other institution of the kind enjoys, she neglects to turn them to the best account; if, forgetting or disregarding the *intentions* of the founders of her munificent endowments, she keeps close to the letter of their instructions, she must be accountable for the neglect of which she is guilty; and though her directors and her members may sleep in real or pretended indifference to the censures of a strictly-judging public, a day must come when an account of her conduct will be demanded; and if she continue her indifference, we shall not be sorry when that day does come. But we shall hail with real satisfaction a sincere desire on her own part to reform the abuses which she now suffers to continue, and to do her best to deserve the advantages which she enjoys.

We have spoken our opinion pretty freely, but not as strongly as we feel, on the inefficiency in general of the Oxford instruction, as communicated by college tutors. As a place of *instruction*, as a place where a man would go in order to be well *taught* some branch of knowledge—even that of the Greek and Latin languages—Oxford is undoubtedly not above many of the best schools in this island. The object of the university should be to enlarge, correct, and amend the knowledge which a youth brings with him from school: if this is not the main object of a university, at least it ought to be. There is indeed one great advantage that the university possesses in common with Cambridge, as a place of instruction, not *directly*, but *indirectly*. The meeting of so many young men from all parts of England, the interchange of opinions, the honours open to competition—these produce a life and energy which have the most beneficial effects; and so greatly do we estimate these advantages, that even if Oxford were still lower than it is as a place of *instruction*, we should still say that, in a public point of view, its utility was great. But if its utility be great, even under its present management, what might we not expect from the university of Oxford, if such changes could be introduced as would open to its students *new* subjects of inquiry, place them on a level with the reputed value of ancient knowledge, and call into active service the best talents of the younger graduates of the university, instead of giving the preference to age, or the often unmerited privilege of being on a college foundation? Oxford has among its younger sons those who only want opportunity to raise it to as high a distinction in the opinion of those whose opinion is worth having, as it enjoys in the opinion of those whose opinion is good for nothing.

UNIVERSITY OF OXFORD.

TO BE TRANSLATED INTO LATIN PROSE.

Where has this species . . . . . . the path by which you may avoid it.
Lord Strafford's Speech. Hume, ch. 54.

LOGICAL AND RHETORICAL QUESTIONS.

1. Discuss the propriety of Aldrich's definition of Logic.—"Ars instrumentalis, dirigens mentem in cognitione rerum."
2. Give the different principles on which the arrangement of words under the categories and the classes of predicables proceed.
3. What subject mentioned in logic belongs properly to the etymologist?
4. What correspondences are there between the verb and the substantive?
5. Explain the nature and use of analysis as applied to physical, mathematical, or moral subjects.
6. How far is reasoning a purely mechanical operation independent on the will, and how far dependent on it?
7. Draw from the distinction our responsibility for our belief.
8. Can a true conclusion ever follow from erroneous premises?
9. How is it that I can be converted "per accidens" in Bramantip?
10. Why should EIO be admissible in some figures, and IEO in none?
11. In what particulars will rhetoric differ from logic as to the use of language?
12. Explain the difference between *οἴκεια* and *κύρια, συνωνυμίαι* and *ὁμωνυμίαι.*
13. Give instances from the rhetoric of arguments from cause to effect, and vice versâ.
14. Which mode of reasoning is most conclusive, and why?
15. How far does Aristotle allow the use of induction in rhetoric?
16. How does he class the dilemma in the same Treatise?

TO BE TRANSLATED INTO ATTIC GREEK PROSE.

The poet, of whose works . . . . . . new honours at every transmission.
Johnson's Preface to Shakspeare.

CRITICAL QUESTIONS.

1. Give the dates and countries of the following writers: Pindar, Plato, Polybius, Livy, Strabo, Seneca, Tacitus, Longinus, with any leading particulars of their lives.
2. The construction of the following:—

Καί ποτέ τις εἴπῃσι, πατρὸς δ᾽ ὅγε πολλὸν ἀμείνων
Ἐκ πολέμου ἀνιόντα. Iliad. ζ. 479.

. Καί μοι τὸν υἱὸν, εἰ μεμάθηκε τὸν λόγον
Ἐκεῖνον, εἴφ᾽, ὃν ἀρτίως εἰσήγαγες. Aristoph. Nub. 1147.

3. The idiomatic use of τυγχάνω. Illustrate by examples.

4. Explain,

Θηραμένης· σοφός γ᾽ ἀνὴρ καὶ δεινὸς εἰς τὰ πάντα,
ὅς, ἢν κακοῖς που περιπέσῃ καὶ πλησίον παραστῇ,
πέπτωκεν ἔξω τῶν κακῶν, οὐ Χῖος, ἀλλὰ Κῖος. Aristoph. Ran. 966.

τὰ δεσποτῶν γὰρ εὖ πεσόντα θήσομαι,
τρὶς ἓξ βαλούσης τῆσδέ μοι φρυκτωρίας. Æsch. Agam. 32.

οἷον αἰνέων κε Μελησί-
αν ἔριδα στρέφοι.
ῥήματα πλέκων, ἀπάλαι-
στος ἐν λόγῳ ἕλκειν·
μαλακὰ μὲν φρονέων ἐσλοῖς,
τραχὺς δὲ παλιγκότοις ἔφεδρος. Pind. Nem. δ΄. 151.

5. Ἵν᾽ ᾖ τυφλός τε καὶ κλύων μηδέν. Translate this, with instances of the parallel use of ἵνα.

6. Ὡς, ἵνα, ὅπως, ὄφρα, μή. Under what circumstances are these particles united with a subjunctive; under what with the optative mood? State Dawes' rule on the subject.

7. Οὐ μὴ φλυαρήσεις ἔχων ὦ Ξανθία. What is the sense here, and what the difference between οὐ μὴ μενεῖς and οὐ μὴ μείνῃς?

8. The principal laws of the Iambic and Trochaic metres.

9. Does Comedy allow any licenses with regard to these?

10. What is the Aristophanic verse?

11. Explain the theory of the ancient grammarians respecting the *arsis* and *thesis*, and state how it is connected with their principles of accentuation.

12. Did the Latins differ from the Greeks in regard to the number or position of their accents?

13. Explain the line,—

Ille nefastus erit per quem tria verba silentur.

14. Support one of the following readings in Horace by reference to the context, as well as to a similar construction in one of the Odes:—

amet pacare tumentes, and, peccare timentes.

15. Distinguish between auspicium and augurium, religio and superstitio; monstrum, ostentum, omen, portentum, and prodigium.

16. Explain the following passages in Virgil:—

——ejectoque incumbit cernuus armo.
Olli remigio noctemque diemque fatigant.
Inconsulti abeunt, sedemque odêre Sibyllæ.
O mihi sola mei super Astyanactis imago!

HISTORICAL QUESTIONS.

1. Give a sketch of the history of Nineveh, with a comparative estimate of the authorities from which it may be compiled.

2. Influence of Sicily on the politics, arts, and literature of Greece.

3. Trace the principal events of the Macedonian history to the time of Philip.

4. Fix the dates of the following events: Usurpation of Pisistratus, Conquest of Messenia by the Spartans, Siege of Olynthus by Philip, Overthrow of the Thirty at Athens, Battles of Leuctra, Cynoscephalæ, and Pharsalus.

5. History of Cyrene.

6. Characters of Cleomenes, Cimon, Pausanias, Cleisthenes of Athens.

7. Rise of literature at Rome, [at what period, and by what events chiefly promoted.

8. Notice any modifications of the office of consul from its rise to the decline of the Roman empire.
9. In what places and at what times were schools of philosophy first established.
10. The occasion of the Jugurthine war.

TRANSLATE INTO ENGLISH WITH NOTES.

Dixi jam antea, ... fructibus solutum.—*Cic.* Verr. iii. § 89.

Adjunguntur pericula vitæ, ... queruntur et amantius.
Cic. Rep. i. 3.

Eumeni ante omnes . . . . . . ad protegendum regem.
Liv. xlii. 15.

TRANSLATE INTO ENGLISH WITH NOTES.

Τίς οὖν δὴ πρᾶξις . . . . . . μετὰ τούτους.—*Plat.* Leg. iv. p. 716.

Ἔστι γὰρ τῆς Σκυθικῆς . . . . . . μεγάλοισι συμβαλέειν.—*Herod.* iv. 99.

Ἔφασαν δ' αὐτὸν . . . . . . εἰς τὸ πρόσθεν.—*Xenoph.* Hell. vii. 1.

Πρῶτον μὲν γὰρ . . . . . . ἀποδῶσι τῇ πόλει.—*Æsch.* in Ctes. p. 56.

TRANSLATE INTO ENGLISH, EXPLAIN HISTORICAL ALLUSIONS, AND ADDUCE PARALLEL PASSAGES, IF ANY OCCUR TO YOU.

Ὣς ἔφαθ' . . . . .
. . . . . *Ἡφαίστοιο.*
Hom. Il. Φ. 342.

Σάμερον μὲν χρή . .
Διὸς ἐν Ἄμμωνος θεμέθλοις.
Pind. Pyth. iv. 1—28.

ΟΔ. *Ἐπεὶ πετραίαν* . . .
Αἰτναῖά τε σφαγεῖα πελέκεων γνάθοις.
Eur. Cycl. 381.

Τὰν ἅλα τὰν γλαυκὰν ὅταν ὤνεμος ἀτρέμα βάλλῃ,
. . . .
Ἃ τέρπει ψοφέοισα τὸν ἄγριον, οὐχὶ ταράσσει.
Mosch. Idyl. v.

TRANSLATE THE FOLLOWING PASSAGES AND EXPLAIN THE ALLUSIONS.

PY. Curate ut splendor meo sit clypeo clarior,
· · · · · · · ·
Quasi ventus folia, aut peniculum tectorium.
Plaut. Mil. i. 1.

In summo custos Tarpeiæ Manlius arcis
· · · · · · ·
Æquora verrebant caudis, æstumque secabant.
Virg. Æn. viii. 652.

Tum mihi naturæ libeat perdiscere mores,
· · · · · · · ·
Grata magis, Crassi signa referte domum.
Propert. El. iii. 5.

MORAL PHILOSOPHY QUESTION.

It is the doctrine of Aristotle that no man's virtue is perfect, so long as he requires any effort of self-denial. Explain this position, as it is inculcated in his theory, and in contrast with the 'apathy' of the Stoical system: and deduce consequences from it as to the principle of conscience, how far it is factitious or innate.

UNIVERSITY OF LONDON.

Senior Latin Class. (First Paper.)

MIDSUMMER. 1830.

ANNALS OF TACITUS, BOOK I., AND THE MONUMENTUM ANCYRANUM.

1. Translate c. 59. [This chapter was printed on the same paper with the questions, but it is unnecessary to print it here, the reference being sufficient to show the nature of this part of the examination.] 150

2. Translate c. 70. [Ditto.] 150

3. Determine the ages of the two Plinii and Tacitus in the first year of Titus, and give your authorities. 20

4. What portion of history was included in the Annals? Which were treated first, the Annals or History? Enumerate the chief authors who have written of the same period. Mention briefly any considerations that add to, or detract from, the credit of Velleius. 20

5. How may the precise year of the accession of Tiberius be fixed? 5

6. Where is Ancyra? What favours had the inhabitants of this town received that they should have erected the Monumentum Ancyranum? Is there reason for believing that this town had another name? 20

7. What was the origin of the people inhabiting this country? Are there any peculiarities in the names of the tribes, towns, or individuals, that confirm the historical account of their origin? 20

8. Determine the date of the birth of Augustus from the Monument. How low does it descend in his reign? In what terms is the war against Sex. Pompeius mentioned in it? In what terms is Antonius mentioned? 25

9. *Coepta profligataque opera a patre meo perfeci.* Translate this. Who is meant by *patre*? *Aurum coronarium.* What is meant? *Nemus Caesarum,*

Where was this? Does Horace mention it? *Ianum bis clausum.* On what occasions? *Ludos feci nomine magistratuum absentium ter et viciens.* How was it that this duty devolved so often on Augustus? *Quindecim viri.* Nature of their duties? What was the number of the college in earlier times? *Templum Martis Ultoris, Aedes Jovis Tonantis.* On what occasions were they vowed? 35

10. What children had Julia the daughter of Augustus? Trace the descent of Caligula from Augustus and from Antonius. Who were the two Drusi mentioned in the first book of the Annals? Was either related to Atticus? 25

11. In the division of the provinces, by what principle was Augustus determined? Enumerate those which fell to the senate, giving your authority. Which class of provinces had the better government? Give your reasons. 30

12. *Velinum Lacum qua in Narem effunditur.* State what you know concerning this outlet of the lake. How do the waters of the Rhine reach the sea? Give the ancient and modern names of the different channels. Fix the position of *Ara Ubiorum.* c. 70. *Penetratumque ad amnem Visurgim.* Have you any remark to make upon this? *Caesia silva.* Lipsius proposes *Hesia.* Give his reasons, and your judgment upon them. Give the modern names of the Amisia, Luppia, Albis, and Visurgis. 50

13. Segimerus, Segimundus, Segestes. What is probably the meaning of the first syllable in these names? 5

14. c. 17. The soldiers complained *denis in diem assibus animam et corpus aestimari*, and requested *uti singulos denarios mererent.* Reconcile the apparent contradiction. What was the pay of the troops in the time of Polybius? What alterations were made by Julius Cæsar and Domitian? 40

15. The Latin of Tacitus differs materially from the Latin of earlier writers. Prove this by instances. 100

Senior Latin Class. (Second Paper.)

Midsummer. 1832.

ETYMOLOGY.

1. Arrange the vowels *ā, ĕ, ī, ŏ, ū*, in the order of physical articulation; and having so arranged them, show by instances from the Latin language that each vowel is interchangeable with its immediate neighbours. 30

2. In what positions are the letters *n*, *d*, *t*, liable to disappear in Latin orthography? Give instances, and point out similar changes in other languages. 20

3. Show by instances from the Latin and other languages that roots containing the letters *r*, *l*, *n*, *m*, sometimes appear with a vowel *before* the liquid and sometimes with a vowel *after* it. 20

4. Initial gutturals are liable to disappear. Give examples. 29

5. Show by examples that the initial *s* of the Latin often corresponds to the Greek aspirate, the short *o* to a Greek ε, and *qu*, *c*, &c. to π. 30

6. Festus says that *lacrima* was once written *dacrima* (δακρυ-ω); give other instances of a similar change. 10

7. Produce evidence of the close relation between the Latin and Sanscrit languages. 20

8. Prove by examples that short words are less liable to contraction. 20

9. Distribute the nouns of the Latin language into declensions depending upon that letter of the word which comes into contact with the suffixes belonging to the several cases; and give the suffixes in their separate forms. 20

10. Show that the various forms of nouns or pronouns employed to represent *rest at a place* were in fact datives. 30

11. The Homeric form ι-φιλ-ατο has the ι long, φιλι-ω has it short. Show that the same principle exists in the Latin verbs. 20

12. Give the adjective forms, including comparatives and superlatives, of *ex*, *in*; *sub*, *de*, *inf*; *pro*, *post*; *ol*, *ci*. 30

13. Explain the formation of the gentile names ***Publilius***, ***Manilius***, and give other instances. 10

14. Explain the forms *sum*, *est*, *sunt*, *eram*, *essem*, *absens*. 20

15. The Greeks form a verb χρυσο-ω with a noun χρυσο-ς. How has the Latin language supplied the place of the verbs having *o* for a characteristic? Is there any trace in Latin of verbs in *o*? 15

16. *Leg-imus*, λεγ-ομεν. Analyse the suffixes. 10

17. Dissect the word *proficiscitur*, and assign to every element its proper power. 15

18. State the four principles upon which Latin perfects are formed. 10

19. Analyse the following words: *ultro*, *Dolabella*, *petesso*, *interim*, *postea*, *hactenus*, *hodie*, *nudius-tertius*, *postridie*, *uterque*, *utut*, *imago*, *talis*, *nunc*, *debeo*, *suscipere*, *cupiditas*, *aegritudo*, *ebrietas*, *clientela*, *quingenti*, *viginti*, *sepono*, *indoles*, *incumbo*, *contio*; and illustrate each case by similar formations. 100

20. Give the different forms in which the roots *bib-o*, *li*(*n*)-*o*, *lav-o*, appear. 20

21. *Largiter*, *aliter*, *petivi*, *hilarulus* (dimin.) appear at first to be irregularly formed. Show that they are regular. 20

22. Account for the quantity of the syllables marked in Italics in the following words: *a*mentia, re*qui*ramus, *fe*cit, pro*ba*re, sus*tu*lit, *no*men, *co*gitatio, pau*cis*, *di*dicisse, orati*o*, *u*sus. 20

Senior Greek Class.

CHRISTMAS. 1831.

PART OF THE SIXTH BOOK OF THUCYDIDES.

1. Give a systematic division of the tenses in the indicative mood, in English and Greek.

2. Explain and illustrate by examples the true character of the tense, called in the vulgar grammars the Paulo-Post-Futurum.

3. διείργεται τὸ μὴ ἤπειρος οὖσα. Point out the idioms in this expression; and illustrate them by analogy, or by similar examples.

4. Explain the etymology of μεσημβρινὸς, ταμιεύεσθαι, ἐκεχειρία, ἕτοιμος, ἐξέτασις, περαιωθῆναι, πλεονεκτεῖν.

5. Explain briefly the force of the prepositions in the following compounds, as they are used in this book:—προστειχισθεῖσα, ἐνδοιαστῶς, ὑπεριδόντες, ἀντιπαρακελεύομαι, μεταγνόντες, ἐπεξέτασις, ἐπιδοχὰς, ἐπιφορὰς, περιιδεῖν, προσήκει, ἐπιβόντος, καταπιπολεμῆσθαι, μεταχειρίζω, ἐπιμεταπέμπεσθαι, ἐπακτῷ, ἐπητιῶντο, ἀναγωγὴ.

6. λύτρα ἀνδρῶν Συρακοσίων αἰχμαλώτων Give examples of nouns of the same class as λύτρον (i. e, in which the same termination conveys the same meaning.)

7 Explain the derivation of μετέωρος. State the forms in which the word appears, and the senses in which it is used.

8. Mark the quantity of the doubtful syllables in the following words:—ἄκων, ἀναλοῦν, εὐπραγούντων, ἱκέτευον, ἀφικόμενος, ἀκριβὲς, φασὶ, παντάπασι, ξυγκραθὲν, προθυμότατα, πολιτεύειν, ἀσφάλεια, πολιτεία; and, where you can, account for the quantity.

9. Accent the following words:—ουδε, ουτε, ερωτας, ηρωτα, μεταβολης, παρελθων, φοβηθεισαι, Ἀθηνων, τοξοτων, ειργασμενος.

10. Explain the meaning of ψηφίζεσθαι, ἐπιψήφιζε, ἀναψηφίσαι.

11. σιτοποιοὺς ἐκ τῶν μυλώνων. Give examples of nouns of the same class as μυλών.

Translate.—

12. καὶ ἔρως ἐνέπεσε τοῖς πᾶσιν ὁμοίως ἐκπλεῦσαι· τοῖς μὲν γὰρ πρεσβυτέροις ὡς ἢ καταστρεψομένοις ἐφ' ἃ ἔπλεον, ἢ οὐδὲν ἂν σφαλεῖσαν μεγάλην δύναμιν· τοῖς δ' ἐν τῇ ἡλικίᾳ τῆς τε ἀπούσης πόθῳ ὄψεως καὶ θεωρίας, καὶ εὐέλπιδες ὄντες σωθήσεσθαι· ὁ δὲ πολὺς ὅμιλος καὶ στρατιώτης ἔν τε τῷ παρόντι ἀργύριον οἴσειν, καὶ προσκτήσασθαι δύναμιν ὅθεν ἀΐδιον μισθοφορὰν ὑπάρξειν.

a. Explain the syntax of ἢ καταστρεψομένοις . . . . ἢ οὐδὲν ἂν σφαλεῖσαν μεγάλην δύναμιν.

b. Explain the force of the tenses in οἴσειν, προσκτήσασθαι, and ὑπάρξειν.

13. What did the old Greek geographers account the boundary between the Iberians and Ligurians?

14. Of what race are the Siceli supposed to have been a branch? What people are we to understand by the Ὄπικες? What is the probable etymology of the name?

15. Mention memorials of the settlements of the Phœnicians in the islands of the Mediterranean Sea What monument of them remained in Sicily? What dates, on what authorities, are assigned for the foundation of Carthage?

16. Deduce from Thucydides the date of the foundation of Syracuse?

17. Give the dates B.C. of the beginning of the Peloponnesian war, of the expedition of Laches to Sicily, of the peace of Nicias, of the battle of Mantinea, of this Sicilian expedition.

18. What was the political state of Argos at the time of the expedition to Sicily?

19. ἄγοντες ἑξήκοντα τάλαντα ὡς ἐς ἑξήκοντα ναῦς μηνὸς μισθὸν. What was the regular complement of a ship's crew? What was the rate of pay to each sailor at this time? By whom was the additional pay furnished to the better class of mariners? What intimations have we of the falling of the rate of pay at the end of the war?

20. ξυγκατοικίσαι δὲ καὶ Λεοντίνους, ἤν τι περιγίγνηται αὐτοῖς τοῦ πολέμου. Translate. What war is here meant? and what was the state of Leontini at this time?

21. ῥᾳδίας ἔχουσι τῶν πολιτειῶν τὰς μεταβολὰς καὶ ἐπιδοχάς. Translate exactly, and give examples of these changes in the Sicilian states.

22. πολλαὶ δὲ τριήρεις καὶ ὄχλος ὁ πληρώσων αὐτάς. Explain and illustrate the fact implied in these words.

23. Explain the meaning of the words χορήγιαι, τριήραρχος, ἐπίβαται, πρύτανις, ἐπὶ κέρως.

24. From what countries chiefly did Attica import corn? What was the average annual importation? By what authorities does this appear? What is the consumption calculated to have been?

MISCELLANEOUS.

FOREIGN.

FRANCE.

EDUCATION.—'It is a wretched mistake in my estimation' (says Professor Cousin, in his report on education in Germany), 'to banish the clergy completely from all intervention in elementary education. Thank God! the fanaticism of abstract systems and disorganization has not yet impelled us to banish moral and religious instruction wholly from popular schools: for it would be absurd to attempt imparting moral and religious knowledge in those schools, and, at the same time, to make the minister of the parish an utter stranger to the education given; it would be absurd, too, to render popular education obnoxious to families, by depriving it of every feature of a religious kind, in a country, where Christian tenets are still so extensively maintained by private families. In principle, I esteem the mayor and minister of the place, each in his proper sphere, as the natural inspectors of the village school, as well as the fitting correspondents and agents of the district committee.'

Martinique.—The persons of colour in this island have formed a society for the purpose of diffusing the benefits of general education throughout it. The minimum of the yearly subscriptions is twelve francs, or about nine shillings and sixpence, and the produce is destined towards defraying the expense of sending young men to France, and educating them there in the Royal Colleges or other seminaries. Lots will be drawn every year for determining those who shall be sent.

College of Industry.—At the close of January last, the Council of Public Instruction determined to establish an institution for education of a secondary class, under the appellation of a 'College of Industry.' It will be placed in the centre of Paris, and Mr. Lamotte has been appointed director of it. None but day pupils will be admitted; the course of study will last four years, and comprise the French, English, and German languages, mathematics, architecture, linear and academic designs, physics, chemistry, commercial accounts, history, geography, French literature, logic, morals, and the elements of commercial law.

The illustrious dead.—The French Government intend to apply for a vote of 2,900*l.* towards purchasing the late Baron *Cuvier's* library, as well as for another of 2,000*l.* towards purchasing the collection of Egyptian MSS. made by the late M. *Champollion* the younger. The ministry likewise propose the grant of a pension of 240*l.* to the widow of Cuvier, and of pensions of 120*l.* each to the widows of Champollion, Abel Rémusat, St. Martin, and de Chézy, all of whom died in the course of the year 1832.—A subscription, originating with the Entomological Society in Paris, has been opened for the purpose of erecting a monument to the memory of their late honorary president, *Latreille*;—and the city of Bordeaux is about to erect two statues in marble of Montaigne and Montesquieu, as fit embellishments to the handsome mall of Tourny, which has just been opened. Both of these great men were natives of the department of the Gironde.

National Education.—In October, 1831, the French government directed that the details of the expenditure of all grants under this head should be annually reported, and that every three years, a statistical review of the state of national education should be compiled. In conformity with these directions, Guizot, the minister of public instruction, submitted a long report on these two subjects, in the month of January last; and from that report the subsequent data are extracted. Grants amounting to 19,680*l.* have been made towards purchasing, building, and repairing school-houses, in such districts as were unable to raise the funds required. A further sum of 4,340*l.* has been applied in providing fittings and furniture; and another of 5,480*l.* towards providing books of easy reading, and dépôts for them, for gratuitous distribution among poor children. For allowances to invalid and aged teachers, and gratuities to others, a charge of 3,165*l.* has been incurred; and for founding 'normal primary' schools, for the education of teachers, a charge of 3,860*l.*—From the appended comparative view of the state of national education between the years 1829 and 1832, it appears that there were in the latter year 4055 schools and 231,375 scholars more than in 1829, and that 2741 districts (*communes*) are at this moment provided with schools, which possessed none in 1829. There has, besides, been an increase of 536 in the number of schools for mutual instruction, and of 34 in that of 'normal primary' schools. On examining the details, which established this gratifying result, we observe that, in the district under the management of the Academy.

	Nat. Sch.	Sch. for M. I.	Scholars.	Morn. Sch.
In Paris, there are	3447	117	131,063	2
.. Lyons,	760	31	35,251	3
.. Bordeaux	1010	31	32,081	2
.. Rouen	1225	68	44,057	2
.. Douai	2070	104	103,465	1
.. Amiens	2428	20	100,632	2
.. Metz	1243	20	48,473	2

Pawn-banks.—One of these useful establishments, which we could wish to see formed on equally benevolent principles in England, has been in operation for the last hundred and fifty years at Angers. It is available to the lower orders, where even the minutest fraction of occasional aid is required; and what constitutes a peculiarly valuable feature in it is, that it lends that aid without the exacting of *any interest whatever on the sum advanced.* Henri Arnauld, the bishop of the diocese, and one of the family of that name, whose erudition has reflected so much honour on Port Royal, laid the foundation of the Angers 'Mont de Piété' in 1684; an insignificant endowment of about two hundred pounds sufficed to carry the first design into effect, and was the whole amount of its capital in its earliest days. It has since been raised by bequests and donations to sixteen hundred pounds, which, in conjunction with the dwelling appropriated to its purposes, constitute its present property. It is conducted by the gratuitous exertions of the benevolent, and is, consequently, enabled to grant temporary loans on pledges, without any other expense to the borrowers than a very trifling charge for rent and the preservation of their property.

University of France.—We regret to find that a severe comment, made by a former correspondent on the state of this establishment, is so strongly corroborated by a writer in one of the most esteemed French journals. His remarks will vindicate our friend from any suspicion of national prejudice or unfounded reproach in his report. —'The University,' observes that writer, 'has gained but little by the revolution (1830). A few hours of study have been vouchsafed to the modern languages, mathematics, and natural sciences; but they are barren and unproductive. Moral instruction has not been thought of, and the course of study prescribed harmonizes but slenderly with prevailing opinion and habits; under every roof we find nine years absorbed by the study of Latin; a species of declamatory gymnastics for the mind passes under the appellation of rhetoric and philosophy; in a word, the college turns its back upon the age and its requirements. The professors' lot has been as little ameliorated as that of the pupils. They are still kept under severe discipline by the lords paramount of the Royal council; for that body sends them, per post, a code of instruction as to the principles which they are to profess and teach, points out the books to be placed in the pupils' hands, directs them in the choice and order of their matter, and even goes so far as to prescribe the methods of teaching which they are to pursue. And all this is done, as if the same habits, interests, and degree of intelligence, existed in every department of France. Next comes the extortion of the university tax*, which is levied on teaching, but does not revert to the professor's benefit; nor has he any promotion of importance to expect in so ungrateful a career. In every one of its stages misery stares us in the face.'

Invention of Paper.—There is no country, which has not had its learned and elaborate inquirers as to the means through which Europe became acquainted, sometime about the eleventh century, with the article of paper;—a benefit, to which they as justly assign the greatest share in the revival of learning, as they show the disappearance of Egyptian papyrus to have been one of the leading causes, which shed so long a night of ignorance over the middle ages. Casiri, however, whilst employed in translating Arabic writers, has. discovered the real place, from which paper came. It has been known in China, where its constituent part is silk, from time immemorial. In the thirtieth year of the Hegira, (in the middle of the seventh century,) a manufactory of similar paper was established at Samarcand; and in 706, fifty-eight years afterwards, one Youzef Amrû, of Mecca, discovered the art of making it with cotton, an article more commonly used in Arabia than silk. This is clearly proved by the subsequent passage from Muhamad Al Gazeli's ‘De Arabicarum Antiquitatum Eruditione.’—‘In the ninety-eighth year of the Hegira,’ says he, ‘a certain Joseph Amrû, first of all invented paper in the city of Mecca, and taught the Arabs the use of it*.’ and as an additional proof, that the Arabians, and not the Greeks of the lower empire, as it has long been affirmed, were the inventors of cotton paper, it should be observed, that a Greek of great learning, whom Montfaucon mentions as having been employed in forming a catalogue of the old MSS. in the kings library at Paris, in the reign of Henry II., always calls the article ‘*Damascus paper*.’ The subsequent invention of paper, made from *hemp* or *flax*, has given rise to equal controversy. Maffei and Tiraboschi have claimed the honour in behalf of Italy, and Scaliger, Murray, and Meermann, for Germany. But none of these writers adduce any precedent, anterior to the fourteenth century. By far the oldest in France is a letter from Joinville to St. Lewis, which was written a short time before the decease of that monarch in 1270; and it should, moreover, be remarked, that the paper on which it was written, originated with the crusade against Egypt. Examples of the use of modern paper in Spain, date from a century before those times; and it may be sufficient to quote, from the numerous instances cited by Don Gregorio Mayans, a treaty of peace concluded between Alfonso the Second of Aragon, and Alfonso the Ninth of Castille, which is preserved in the archives at Barcelona, and bears date in the year 1178; to this we may add, the *fueros* (privileges) granted to Valencia by James the Conqueror, in 1251. The paper in question came from the Arabs, who, on their arrival in Spain, where both silk and cotton were equally rare, made it of hemp and flax. Their first manufactories were established at Xativa, the San Felipe of the present day; a town of high repute in antient times, as Pliny and Strabo report, for its fabrication of cloth. Sherif Edrisi, who is improperly designated the geographer of Nubia, observes, when speaking of Xativa, ‘Excellent and incomparable paper is likewise made here†.’ Valencia too, the plains of which produce an abundance of flax, possessed manufactories a short time afterwards; and Catalonia was not long in following the example. Indeed the two latter provinces at this moment furnish the best paper in Spain. The use of the article, made from flax, did not reach Castille until the reign of Alfonso the tenth, in the middle of the thirteenth century‡, and thence it cannot be questioned that it spread to France, and afterwards to Italy, England, and

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* A per centage charged by law on the yearly amount of fees received in every college and public seminary in France.

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* Anno hegiræ 98, quidam Josephus, cognomento Amrû, omnium primus chartam in urbe Meccanâ invenit, ejusque usum Arabibus induxit.

† In ipsâ conficitur præterea papyrus præstantissima et incomparabilis.

‡ ‘En el año (1260) se introdujo en España el uso y la fabrica del papel por medio de los Arabes.’ Sarmiento.

Germany. The Arabic MSS., which are of much older date than the Spanish, were most of them written on satin paper, and embellished with a quantity of ornamental work, painted in such gay and resplendent colours, that the reader might behold his face reflected as if from a mirror;—'Et ego ipse,' says Casiri, 'in illis veluti in speculo me non semel conspexerim.'—(Viardot sur l'Hist. des Arabes et des Mores en Espagne).

Cabinet of Medals, Paris.—The taste for numismatics is not of recent birth in France; the first individual, who made a collection of medals, was the learned *Budé*, from whom we have the well known treatise on "The As and its parts," which was published in 1514. His friend, John Grollier, who held the post of treasurer of the French armies in Italy, possessed the same taste, and collected a numerous cabinet, which was united, after his decease, with that of Charles the ninth. This prince's youth had been of a studious character, and he evinced much love for antiquity: he was in the habit of collecting ancient medals, and added a variety of specimens of various classes, which Francis the first and Henry the second had amassed, to his own stores. The origin of the Cabinet of Medals may, therefore, be fairly dated from his times; it has since been enriched by successive monarchs, and illustrated by numbers of learned men. The word "medal" designates coins which have been struck from the very birth of the monetary art; to wit, two thousand seven hundred and twenty-seven years ago, according to the record on the marbles of Paros. The oldest of these coins, after having done their duty by trade and the various exigences of society, and having been disseminated, lost for a time, buried by the miser, and interred with the dead, have run the course of seven and twenty centuries; and we have a moral certainty of possessing at least some pieces, which belong to the very infancy of the monetary art. These are, indeed, interesting relics, when they bear the impress of grey antiquity; borne down, as they have been, to our own times, across the waste of ages, the overthrow of empires, and the revolutions of the globe itself. The Cabinet of Medals has gathered all these portraits into an extensive group, and classed them systematically in its drawers. And our later history is to be found there too; from the splendid reign of Louis the Fourteenth, the still sparkling days of Louis the Fifteenth, the brief but regal career of Louis the Sixteenth, the sanguinary interregnum of the Revolution, the brilliant age of Napoleon and the empire, to the return of Louis the Eighteenth, and the accession of Charles the Tenth. A medal, struck with a ball of July (1830) closes this transitory reign, and introduces us to the present days of Louis-Philip, in the midst of which an amateur will class the coins, clandestinely circulated in the name of Henry the Fifth, as an episode in the drama now in progress. Above one hundred and twenty thousand pieces of gold, silver, and bronze, constitute the wealth of this cabinet; its first keeper was Ciméliarque, in the days of Henry the Fourth; and Barthélemy, to whose elegant pen the world is indebted for the Travels of Anacharsis the Younger, was one of its later keepers.

What Cicero says as to the study of letters, in his pleadings for Archias, applies admirably to the study of numismatics; "It moulds the youthful mind, recreates old age, adds to the sum of happiness, forms a refuge and consolation in adversity, charms us when at home, lays us under no restraint when abroad, occupies our waking hours, and follows us on our travels, and when we abide with nature.'—(*Dumersan, Livre des Cent et Un, Vol. X.*)

HOLLAND.

Foundlings.—The yearly maintenance of these unfortunate beings used formerly to cost the great asylum at Amsterdam, ninety-six florins, or about eight guineas per head: they are now sent to the agricultural colony at Veenhuyzen, into which they are received in consideration of an annual payment of five and forty florins, or about three pounds eighteen shillings each, which is payable for the limited period of sixteen years only. In proportion to the number of foundlings, an *equal number of paupers*, or mendicants is admitted. The majority of the children sent to the colony must be of the age of six years turned; though they are at times received between the ages of two and six. They remain in the colony until they have attained their eighteenth year, when they either enlist into the army, or select some other calling. Whole households are composed of foundlings and orphans, and a school of agricultural industry has been established at the general colony, for paupers and mendicants, at Wateren, where the youthful colonists, who distinguish themselves by their skill, assiduity, and general good conduct, are received for tuition. There are sixty orphans in that small colony, who are taught the theory of husbandry by a regular master, and acquire practical experience by cultivating a farm of one hundred acres, which is divided into pasture, arable, and orchard grounds. The same master instructs them in mensuration, natural history, botany, the mathematics, chemistry, natural history, biblical knowledge, and gymnastic exercises. It is intended, that the children so taught, should ultimately fill the stations of superintendents of the free or ordinary colonies. The colony in question produces an annual profit to the society of nine hundred florins, or about seventy-eight pounds. We regret to add, that the extensive colony of the same kind at Wortel, in the southern part of *Belgium*, which comprises thirteen hundred acres *, one hundred and twenty-nine small farms, and a number of larger and smaller buildings, is in a state of decay. It was commenced on far too large a scale, was conducted in a spirit of imprudent liberality towards the colonists, and has been otherwise injured by mismanagement, as much as by the falling off of the annual subscriptions, by which it was in a great measure supported. The present king of Holland was a liberal patron of this institution, and lent its board a sum of eighty thousand florins (nearly 6000*l.*), for which they are still his debtors. In 1831, their whole receipts amounted to 7220*l.*, but their expenditure was 12,690*l.*;

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* More correctly speaking, 532 bonniers, or 1313 acres, English measure.

the operations of that year alone, therefore, show a deficit of 5470*l.* Between the years 1823 and 1832, the subscriptions had fallen from 2360*l.* to 580*l.* On the other hand, we are gratified to learn, that the excellent management of these most useful colonies in Holland, the country of their birth, has not only rewarded the philanthrophist for his zeal and pains, but that they have reclaimed, and promise yet to reclaim, thousands from a state of indigence, idleness, and immorality.

BELGIUM.

THE king has advanced a sum of money to De Waet, the publisher, in order to enable him to complete his 'Encyclopædia of the Nineteenth century.'

GHENT.—Professor Warnkœnig, the celebrated teacher of law at Liege, under the old régime, is at present engaged on the History of Flanders in the Middle Ages, and has recently published a variety of inedited documents, connected with the annals of this city.

GERMANY.

PRUSSIA.—*Berlin.*—The number of matriculated students at this place, during the present winter session, is 1732. Of these 569 have entered the faculty of divinity, 585 that of law, 320 that of physic, and 258 that of philosophy. Independently of the regular class of students, there are 413 young men and others whom the university has admitted to attendance at the lectures; and amongst them 129 surgeons, 92 pharmaceutists, 32 pupils of the Academy of Architecture, 20 pupils of the Academy of Forest Economy, 100 pupils of the Military Medico-Chirurgical Academy, &c. The whole number of individuals, who are attending the several courses, is, therefore, 2145.

BONN.—The museum of Natural History, to which the spacious apartments in the palace at Poppelsdorf have been appropriated, is constantly increasing in importance. During the last few years it has made a variety of valuable acquisitions, either by purchase or donation, and at the close of last year (1832) the zoological cabinet contained 41,318 specimens; the zootomical, 1471; the collection of fossils amounted to 22,796; the herbarium consisted of 3157; and the mineralogical and geognostical, of 23,725; by this it appears, that the number of specimens in the museum was altogether 92,467. The arrangements for the cabinet of fossils are completed, and it will soon vie with the richest collections of the kind; for there is scarcely a quarter of the globe richer in early organic remains than the neighbourhood of the Rhine.

Control over Public Education.—This task is vested in the 'Minister of Public Instruction and Worship,' who is assisted by a numerous board, divided into three sections, corresponding with the three main branches of his official duties; one, being public worship, is under the cognizance of a board of thirteen lay and ecclesiastical councillors; a second, public education, is composed of councillors, nearly the whole of whom are laymen; and a third, whose province is medicine, of eight councillors. Each of these boards or sections has its own director, but their numbers are indeterminate. The same individual may be a member of two boards, but can only receive salary for one. The board of Public Instruction is at this time composed of twelve councillors at varying salaries: of these the director enjoys an allowance of seven hundred; four others, an allowance of four hundred and twenty; and the remaining seven, an allowance varying from two hundred and eighty to three hundred and sixty pounds, a year. They meet twice a week, and each of them makes his report, on points referred to him, to the board, over whom the director presides. In particular cases, the minister calls upon certain of them to lay specific reports before him. Each of the boards has an office for its correspondence, and there is a chancery or public office for the whole department, besides a private secretary for the minister's assistance. The total expense of conducting the department is 11,090*l.* The inspection exercised is special, not general, and productive of positive results, inasmuch as it is prompt, and entrusted to parties competent to form a proper judgment. For instance, as soon as the minister receives information, that affairs are out of order in any establishment, he despatches an inspector, who is most experienced in the particular kind of case, to visit it. If the difficulty concerns the law faculty, he selects a jurist; if the classics, a scholar; and in like manner in other cases. In general he chooses some one member from the general board; the party so chosen immediately takes his departure for the spot where his presence is required; knows, from experience, in what manner to direct his enquiries, and what are the best remedies to be applied; returns to Berlin, and loses no time in presenting his report; in this way a speedy and salutary decision is insured. But this course is not adopted excepting in great and uncommon emergencies. In ordinary cases, the minister has recourse to correspondence, or else to the interposition of the provincial authorities, who are under the orders of the minister of public instruction.

The Universities.—The kingdom is divided into ten provinces; Eastern Prussia, Western Prussia, Posen, Pomerania, Brandenburg, Silesia, Saxony, Westphalia, Cleves, and the Lower Rhine. Nearly every province possesses its distinct university. Eastern and Western Prussia and the duchy of Posen, which adjoin each other, have the university of *Kœnigsberg;* Silesia, that of *Breslau;* Pomerania, *Greifswald;* Saxony, *Halle;* Brandenburg, *Berlin;* Westphalia, the imperfect university, or so-called Academy of *Muenster*; and the Rhenish provinces, *Bonn.* Each of these universities is governed by certain functionaries, whom it elects, and is superintended by a royal commissioner, appointed by the minister of Public Instruction, with whom he is in direct correspondence. He is the same officer as the curator in the ancient German universities, and and is always an individual of high rank in the province. These commissioners are salaried and are the only intermediate body between the minister and the university: the latter is, therefore, under the direct control of the minister. There is no provincial authority, whether civil or ecclesiastical, which is empowered to interfere with the proceedings of the Prussian universities.

Halle.—We observe, by the official returns for the present winter term, that the total number of students in this university is 868; viz. 717 Prussians, and 151 foreigners. They consist of 530 students in theology, 168 in law, 89 in medicine, and 87 in philosophical and philological science, &c. There are two Englishmen and one North-American on the registers.

Göttingen.—The number of students for the present term does not exceed seven or eight hundred. The decrease is ascribed to the superior talent, as well as scientific opportunities, which the university of Berlin possesses.

Münich.—The youth at present studying here are 1684 in number; namely, 1496 natives and 183 foreigners, who have thus matriculated. In divinity, 361; law, 502; philosophy, 353; physic, 371; pharmacy, 56, and in rural economy, &c. 41.

Schools for Mechanics, &c.—The King of Bavaria issued a rescript in February last, directing the establishment of this description of popular schools in every quarter of his dominions, with the benevolent intention of affording the humblest workman an opportunity of receiving such instruction as may fit him for his calling. He permits the districts to name the masters of these schools for his approval. In large towns the course of instruction will take a wider range and be given in "Colleges of Industry."

Agronomical Charts.—These very useful kinds of maps are not uncommon in Germany, and afford a distinct view of the constituent parts of the soil, which are designated by their particular colours. Loam, for instance, is tinted black; calcareous earth, yellow; sand, red; clay, brown; &c. They differ from the usual geographical maps only in their colouring, and certain conventional marks. In the centre of any given property a series of concentric circles is traced, the surface which they include being proportionate to the several constituent parts of the soil; the internal circle is tinted first with the colour corresponding to that part which is least predominant, and the rest of the circles are tinted in succession, beginning with the colour which denotes the constituent part next in predominance to that which is least so, and ending with the colour, which denotes that which forms the principal feature in the soil. These charts enable the inquirer to discern the nature and productive capabilities of a property at a glance, to determine what crops it will yield, and judge of the tillage or other aids which it will require either to improve it, or bring it into a cultivated and productive condition.

HUNGARY.

The Aborigines.—About thirteen years ago, Alexander Csoma Von Körös, (a traveller better known by the name of *Köröshy,*) took his departure for Asia with a view to discover the aboriginal home of his fellow-countrymen, the Hungarians. In April last this enterprizing scholar addressed a letter in Latin to Baron v. Neumann, in London, dated from the East Indies, and communicating the results which had hitherto attended his investigations. He begins by returning his acknowledgments to the Archduke Palatine and the provincial states of the circle of Pesth for the sum remitted to him in aid of his scientific pursuits. He at first hesitated to accept the money, partly in consequence of the liberal support afforded him by his English friends, who were glad to avail themselves of his services and attainments, and partly from his not having been in a situation to render any service of moment to his fellow-countrymen with respect to the immediate object of his researches—the discovery of the original soil from which the Hungarians derive their descent; he afterwards waived the repugnance which he had felt at first, and determined to apply the money exclusively to the purchase of Sanscrit works, inasmuch as he had found an extraordinary degree of consanguinity between that and the Hungarian language. He is desirous of presenting these works to his patrons in Hungary, and mentions, that they will be found to contain a variety of remarkable vestiges of the olden times of the Hungarians, which are no where to be met with even on the spot, where their remotest race abode. 'It is indisputable,' says Köröshy in closing his letter, 'that the interior of Chinese Tartary is the region where the aboriginal home of the Hungarians is to be sought for; and throughout this extensive tract of country, nay even in Mongolia, the Thibetian is the prevailing dialect. It is my wish to return home in the course of a few years more, but an insatiable thirst after the truth is an inherent characteristic of the human mind. I am rejoiced, therefore, that I am well versed in the language and literature of Thibet; and for this I am indebted to the aid afforded me by several generous-spirited Englishmen. My object is to ascertain the first settlement which the Hungarians possessed, collect dates in reference to their earlier annals, and trace the similarity which exists between the Hungarian and several of the oriental languages; this task I have not hitherto been enabled to follow up with any great effect, though I have been gratified at observing, that our native tongue possesses a most remarkable degree of affinity with the Turkish, Mongolian, Thibetian and Sanscrit." The writer concludes by soliciting permission to sojourn yet awhile in eastern climes, and, in consequence of his having absented himself from his native country without leave from the higher powers, intreats, that 'literæ salvi conductus' may be granted to him.'

POLAND.

Comic Poetry.—The Poles attempted nothing in this department of literature before the commencement of the seventeenth century; nor did they attain even to a limited degree of perfection until *Zablocki* appeared in the beginning of the eighteenth. Those who immediately followed him, confined their labours to translating foreign productions, probably with a view to avail themselves, at a subsequent period, of the study of a more refined school of comedy towards raising the character of their own attempts. Hence arose the multiplied versions of Molière's works. *Boguskawski*, in its earlier years the director of the National Theatre at Warsaw, ought not to be passed over here; his original productions, though frequently very defective in real and sustained humour, are evidently the production of a mind intent, at least, upon stamping what it had collected from the study of foreign genius with a popular impress. The palm of Polish comedy seems, however, to have been reserved for *Count de Fredro*. The two portions of his comic pieces with which we are familiar, are of mixed character; partly translations from the French and partly original. The former are tame and unsatisfactory; but the latter make ample amends for the deficiency, and are almost faultless. His 'Damy i Huzary,' (the Ladies and the Hussars,) and his 'Zrzeda i Przekora,' (the Pouting Dame and the Crabbed Wretch,) are really inimitable. The former, in particular, is full of the richest and purest humour, and its diction is the truest comic which ever flowed from dramatic pen. Had he produced no other work, this alone would have insured him an eminent station in dramatic literature.—(. . . ski.)

Polish Jews.—The city of Posen (in Prussian Poland) contains 25,000 inhabitants, of whom 8,000 are Jews; the latter pay but few taxes, are allowed to lend money at eight per cent. interest, and are exempt from all military duty. Nearly the whole trade of the town centres in this people, and three-fourths of the inns and taverns are kept by them. They are accused of seducing the country-people to make their throats a thoroughfare for ardent spirits, and to pawn their crops and cattle in payment of the cost. In consequence of this crying evil, it is said to be the intention of the Prussian government to prohibit any Jew from keeping either inn or tavern; and, at the same time, to encourage, or even compel, them to follow agricultural pursuits.

SWEDEN.

The Universities.—The number of students at Upsala, for the Winter half-year, is 1378: they consist of 157 sons of the nobility, 319 sons of ecclesiastics, 273 sons of burgesses and traders, 153 sons of farmers, 223 sons of civil servants of the crown, 54 sons of military men, and 209 sons of individuals in other ranks of life. According to their classification by faculties, 268 are students in theology, 365 in law, 382 in philosophy, and 123 in physic; there are 240 more who have not attached themselves to any particular branch. At the university of *Lund* the number is 639, of whom 401 are thus entered: in theology 103, law 101, medicine 59, and philosophy 138.

The Gymnasiast.—It is the custom, in Swedish Lapland, for some native youth, to whom the name of *Gymnasiast* is given, to travel through the country and frequent the annual fairs, for the purpose of collecting funds to enable him to study at one of the national universities. After he has completed his education at Hernoesand, the consistory give him a certificate of recommendation, and designate the districts in which he is permitted to raise subscriptions. It is customary for every peasant to give him two grots, or threepence; and, in this way, he returns home with one or two hundred, or at times as much as four hundred, dollars in his purse. His excursion frequently consumes from six to eight months. The custom once prevailed throughout Sweden, but is now confined to Norrland.

Literature.—Two and twenty professors and adjunct professors of the University of Upsala, at whose head stands Professor Afzelius, have formed themselves into a society for the purpose of publishing a scientific journal, which will contain original disquisitions, as well as a literary gazette, in Swedish.

In the year 1830, the whole of the works which issued from the Swedish press, independently of political publications, were priced by the sellers at the sum of 64*l.* They consisted of 715, amongst which were 52 novels and romances, besides 134 works belonging to the class of belles lettres: the remainder were devoted wholly to the arts or sciences. The number of historical and geographical publications was 118, and their selling prices were to the extent of 20*l.* There were 121 works in divinity, priced in the whole at 6*l.* In 1828, the whole number of works published was not more than 376, and their value was 48*l.* The cause assigned for this sterility is, that 'the press was so actively engaged in printing the proceedings of the Swedish Diet.'

RUSSIA.

Philology.—A Russian writer has published a work, which he calls 'A View of all Known Languages and Dialects,' and in which we have a list of *nine hundred and thirty-seven* Asiatic languages and dialects, *five hundred and eighty-seven* European, *two hundred and twenty-six* African, and *twelve hundred and sixty-four* American; the whole are enumerated and classed in due order. The Bible, it appears, is translated into *one hundred and thirty-nine* languages.

Moscow.—Androssof states*, that this city occupies a superficial area of sixty-four square versts and one hundred and twenty fathoms. A twelfth part of this surface is occupied by garden ground, consisting of 1639 plots, being 243 more than in 1812; and a sixth part of the circumference of the town is taken up by fields hedged in, and cultivated with fruit and vegetables. Eighteen meadows are likewise comprised within the lines of the town. In the beginning of the year 1830, the number of inhabitants was 305,631;

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* In his 'Statistical Memorabilia of Moscow;' published last year in that capital.

185,006 males, and 120,625 females. The University is frequented by 711 students, of whom 248 devote themselves to medicine, 222 to law and rural economy, and 37 to philology and philosophy. The city contains 288 Greek churches, 2 Reformed, 2 Catholic, 1 Anglo-Episcopal, and 3 Armenian.

Earliest Vestige of the Mongolian Tongue.—A slab of granite, bearing an indented oriental inscription, which had been preserved in Nerrschiuk for many years, and was originally found amongst some ruins on the banks of the rivulet of Kondui, was sent a short time ago to the corps of Mining Cadets in St. Petersburgh from the Ural Mines. The Imperial Academy having commissioned the celebrated oriental scholar, Schmidt, to decipher this inscription, he reported, at the last meeting of that Society, that, with the exception of one solitary word of dubious meaning, he had completely succeeded in accomplishing the task. The stone is six feet seven inches in height, two feet two inches wide, and about nine inches in thickness; it is nearly severed in the centre. According to the inscription it was set up by Genghis-Chan, after he had overthrown the Sartagolian Empire, and, with it, ridded himself of his principal opponent, Gutshluk, whom he had defeated. It also records that he had, at the time of its erection, brought the whole of the Mongolian tribes under subjection, and destroyed the empire of Chara-kitai, which was the rallying point of his adversaries, and the chief theatre of the internal machinations of the Mongols and their adherents against his dominion. These particulars are evidence that the memorial was set up in the year 1219 or 1220; and its erection was designed as a charm against the fairy race—a species of winged demons, whom the credulous Mongols of old believed to possess the power of disséminating wickedness, hatred, and rebellion. The inscription is deserving of notice not merely in an historical point of view, for it is the only memorial of Genghis-Chan extant, but in a philological one, as it had never before been ascertained, whether or not, the Mongols had in his times any national characters in which their language was written.—(St. Petersburgh, 16th February.)

ARMENIA.—*State of Education, &c.*—The German missionaries who visited the provinces of Georgia, Sarabagh, Shirvan, and Baku, in 1823, met with a cordial welcome from the Armenians in every quarter, and made so favourable a report, that the Missionary Society in Basel was induced to despatch two individuals to their aid; in 1827 a school was opened in Shuschi for Armenian children, 130 of them took advantage of it in the year following; and, in conjunction with this school, an attempt was made to educate masters for country schools. Two young Armenians associated themselves with the missionaries, and received instruction in the original texts of Scripture. The Missionary Society in London had, at an earlier date, published a New Testament in the vulgar dialect of Western Armenia, as well as an edition in Turkish, printed with Armenian types, for the use of such as had forgotten their native idiom from settling in Turkey. The German missionaries have now translated the New Testament into the prevailing dialect in Eastern Armenia, and printed their translation, with other works, at Shuschi, in aid of their endeavour to educate the young Christians in that quarter. These missionaries, according to the report of the Basel Society, as well as from other testimonies, appear to be far better adapted for their momentous task than either the English or American missionaries; they are not only well versed in oriental and other languages, but in sacred and profane history, and the literature of their Armenian brethren. They give themselves the following account of the state of education amongst that people:—'There is scarcely a single district or parochial school; the priests, whether in town or country, have but a solitary pupil or two under their care, who are either educating for the church or learning to read and write, preparatory to embarking in trade. In most of the towns in Eastern Armenia, you will find about ten out of every hundred individuals, who are able to read and write; but in the villages, not above three or five out of the same number. There is much greater thirst for scholastic acquirements in the western provinces of Turkey, particularly at Constantinople. But there is no exception whatever as to the deplorable state of the *female* mind; for neither parent nor priest seem to entertain the most distant impression that a daughter or sister should be instructed in reading, or even in common Christian morals. The daughter of the most distinguished personage in the country is, therefore, in a condition of as gross mental darkness as the daughter of the lowest; their whole life is wasted in conforming to the habits and ceremonies, which they have learnt by custom from their parents. Nay, so deep-rooted a prejudice exists in Armenia against female education, that the father would be ashamed to have his daughter's mind cultivated, lest his fellow-countrymen should taunt him with rearing her for a nunnery, or debauching her principles.' —(*Present State of the Armenians: St. Petersburgh*, 1831.)

SWITZERLAND.

GENEVA.—At this moment there are 231 students at the 'Academy' here, nearly 160 of whom are young Genevese; the remainder are principally natives of Switzerland, the number of foreigners being very limited. You may judge of the range of study in this institution from the subsequent list; the students in divinity are 43, in law 16, in philosophy 55, and of the fine arts 43. The faculty of divinity is now in the practice of granting doctors' degrees, but not without first subjecting the candidate to a pretty severe examination. Some years ago the council appointed a commission of eleven members to inquire into the state of the lower classes of schools, and particularly of this Academy; but the only result has been a few hours' discussion, and a brief report, in which the board recommend that any change should be deferred for a 'twelvemonth to come.' But there is more behind the suggestion than meets the eye; and what this is our enlightened friend, Humbert, shall tell us:—'The Academy is its own superintendent, and fills up its numbers by its own votes. What indeed can be thought of a school of this superior caste, whose members are intent upon making their places as easy as possible, and as much as say to the student—" Be so good as to take no notice when we give a lecture the slip, or make a holiday; and in return, depend upon it, we will not open our eyes too wide when your notes come before us." The Academy is a mere monopoly; for the professor is chaired without being teazed with a competitor, and any thing like opposition is out of the question. This is a drowsy, soporific species of organization; it puts an extinguisher on all chance of emulation, so far as the teachers are concerned. The academical vacations last between five and six months; one half of the year, therefore, is spent without a single lecture; and let the parent complain of the evil as loudly as he pleases, he is met with nothing but a deaf ear. The professors find their account in the existing state of things, and this is answer sufficient.'

We turn with delight to the happy effects which have been produced by the talent and benevolence of M. Aubanel (the director) on the progress of the 'House of Correction and Industry' in this place. It has now existed for six years. The instances of relapse into criminal courses were at first six out of every hundred prisoners; at present the number is reduced to two. When they enter the establishment, they are generally brutal and ignorant; but, in a very short space of time, they are brought, by dint of good management, to feel so great a relish for acquiring knowledge as to look upon the few short moments, which they are allowed for reading and writing, as a positive recreation. Their labour is valued, and a certain portion of the value laid aside, as a provision for them when discharged from prison. One of them has behaved so well as to have sixteen months of his time remitted, and, instead of being cast out pennyless, has commenced business in a small way, with 12*l.* in his pocket—the accumulation of six-and-thirty months incarceration.

The 'School of Commerce and Industry' makes very satisfactory progress. Every branch is taught by a distinct teacher; and the boys, instead of wasting six years on bad Latin and execrable Greek, as the 'college' imperiously exacts, learn English, French, German, or Italian, and are initiated in such branches of useful or scientific knowledge as may fit them for their subsequent occupations in life.

ZÜRICH.—The Council of Education have applied to the government to invite Oken to fill the chair of philosophy, Schoenlein that of physic, and Hitzig, that of divinity, in the university, which is in process of being formed in this place.

ITALY.

State of Education.—It is quite a mistake to conceive that no advance has been made of late years in the department of education; so far is it otherwise, that the footing on which popular instruction has been placed, is, on the whole, superior to what exists in France or England. Any one, who will give himself the pains to inquire into the fact, will find that there are proportionally more Italians than Englishmen or Frenchmen who are able to read and write; and I can assure you, from personal investigation, that the children of the middling and lower classes in Lombardy and Tuscany have no reason to shrink from a comparison with their contemporaries in Protestant countries, as respects the quality of their acquirements. In every part of Italy the mind is perceptibly on the advance; more especially in the North.—N.

GENOA.—This university is in a state of rapid decline, and entirely at the mercy of the Catholic priesthood. The average number of students scarcely exceeds 250, and not more than 40 or 50 of them study medicine. The practice of surgery, in this town, is so completely severed from that of physic, that none but country practitioners are allowed to pursue both together.

BOLOGNA.—The university buildings form, on the whole, a splendid structure, and contain an anatomical theatre of amphitheatrical shape, which can scarcely be exceeded for the completeness of its arrangements; an extensive cabinet of natural history is attached to it. The Anatomico-Pathological Museum is likewise well supplied and well arranged. The professors wear a sable tunic of merino stuff at their lectures; the portion of it which rests upon the shoulders is ornamented with white rabbit-skin, and the neck and bosom are covered with an embroidered linen or cotton front. Upon moving to his post, the professor is greeted with clapping of hands, scant or exuberant, according to the quantum of popularity to which he may lay claim, and, at the close of his lecture, the greeting is renewed. Demonstrations and dissections are allowed, though not laid down as part of the course of medical study; but none, excepting Catholics, are qualified to take degrees. During my short sojourn, I took the opportunity of paying my respects to the Abbate Mezzofanti, who is said to be master of two-and-forty languages. He is an elderly personage, a bigot of the first order (if common report saith true), and has rarely set foot beyond the walls of Bologna. He addressed me in our native tongue, with a pure accent, and in very correct language. A short time ago a young German mechanic, having been brought into the hospital, Mezzofanti was requested to undertake the office of interpreter. The first question put to the young man was an inquiry as to his religious tenets. But when it appeared that he was not a Catholic, there was not a medical man in the establishment who would show him the slightest attention; and, when mass was read to the patients in the ward, both the youth and his pallet were carried out of the apartment. It would seem that nature and fasting were the only parties concerned in his cure.—(Horn's Diary.)

Volta.—A colossal statue was erected at Como, in the middle of December last, to the memory of this eminent philosopher.

The pedestal is ornamented with sculptures of his three leading inventions; the electrometer, the electrophor, and the electroscope. It bears no other inscription beyond these few words:—'*A Volta la Patria.* A. 1830.' The representation of a Galvanic column is likewise introduced at the back of the pedestal.

ROME.—Independently of the university, there is a special institution, called the *Seminario di S. Apollinare*, or *Seminario Romano*, for the education of theologians. It was formerly under the splendid roof of the Collegio Romano, which is now appropriated to the use of the Jesuits. A very comprehensive course of instruction is given in this establishment to young persons designed for the clerical profession; it is under the direct supervision of the Vicar-general, and the courses of theology and languages are at present of a superior description. There are likewise colleges for theological education, particularly reserved for foreign students; the German, Englishman, Scotchman, Irishman, &c. has each his distinct college to resort to. They are supported by endowments, are generally conducted by a native of the country, placed under the superintendence of one of the cardinals, and engage the special attention of the Holy Father. The pupils are lodged in small, niggardly apartments; take their meals at a common table, at which a reader provides a simultaneous ration of spiritual nutriment; and they rusticate during the autumn vacation at some rural mansion in the environs of Rome. They receive a complete theological education, and many of them are of highly cultivated minds. It is natural that great care should be bestowed on their studies, as the Papal See depends in an essential degree for its influence in foreign countries, upon the talents and acquirements of these its ecclesiastical servants. Converts, possessed of abilities, are certain of receiving a cordial welcome in the foreign colleges.

KINGDOM OF NAPLES.—The institution of *Normal* schools (for the formation of teachers) is but just beginning to take root amongst us. At present the department of education is, with few exceptions, in the hands of the clergy, who, being themselves men of half-informed minds, are not the fittest of all instruments for the task of enlightening youth; neither is it any way their interest to arrest the career of superstition and bigotry. With reference to the nurseries for the higher description of schools, which comprise four lycea, thirteen colleges, and above seven hundred grammar or Latin schools, the course of education is limited in extent; beyond reading, writing, and arithmetic, nothing is taught save the bare elements of Latin and Greek. Even in the three universities, Naples, Palermo, and Catania, than which scarcely any seats of learning or science can be more liberally endowed with auxiliary institutions, law and physic are the only branches for which academical distinction seems to be reserved. The former of these universities musters about 1370 students, but the two latter not more than 700 altogether. There are some few individuals of note in the mathematics, astronomy, and antiquities; but the fine arts may be said to be in a state of abeyance, so far as genius or eminent skill is concerned.—N.

SPAIN.

The King of Spain issued a decree, in February last, directing the establishment of schools for the art of design in the cities of Valencia, Saragossa, Seville, Grenada, Compostella (St. Iago), Burgos, Malaga, and Cadiz.

TURKEY.

The Turkish Press.—As far back as the sixteenth century, a Hebrew press was established in Constantinople for the exclusive use of the Jews; its first fruits were the publication of certain portions of the Old Testament and Talmud, and other religious works in the Hebrew tongue. In the succeeding century the Greeks and Armenians respectively established a national press for the purpose of printing new editions of works connected with their religious rites and general literature. Even Aleppo and the peaks of Mount Libanus were provided with Syriac and Arabic presses for the use of the Melchite and Maronite Christians, inhabiting that interesting quarter of the globe. The Turkish government appeared to regard all these innovations with an indifferent eye, excepting in so far as they would not permit either Jew or Christian to publish any work which might tend to undermine the established religion. Towards the year 1725, however, several influential natives determined to afford their fellow-countrymen the benefit of an art from which their Christian neighbours had derived such immense advantages. Mohammed-Efendi's son, upon returning from the embassy on which his father was despatched to the French regent, brought back with him so warm and enthusiastic an impression of the almost miraculous effects of the art of printing upon civilization, that he called in to his aid a Hungarian renegado of the name of Ibrahim*, for the purpose of establishing a press in the Turkish metropolis; and, fortunately, found an associate in him, not only well versed in the arts and sciences of the West, but endowed with indefatigable activity. Having moulded and cast their types, they instructed common workmen in the art of composition and printing; and, in the course of the year 1728, brought out two folio volumes. Since that time a variety of publications have successively, but somewhat slowly, given evidence of the existence of the Constantinople press; the majority of them belong to the departments of philology, the mathematics, military science, and the art of navigation. As no Turk is admitted into the ecclesiastical or legal profession without undergoing an examination in Arabic, more than twenty of those publications consist of Grammars and Dictionaries, some few of which are for the use of persons studying Persian, but most of them are devoted to Arabic. Many of the treatises on *Grammar* and *Lexicology*, both Persian and Arabic, are written in verse, with a view to fix the subject more permanently on the mind, and are learnt by heart in the Turkish colleges. The professors and teachers, both in these institutions and the schools, make use of a few works on rhetoric, logic, and metaphysics, which have proceeded from this press. They are mostly written in Arabic, date from the middle ages, and are occasionally accompanied by Arabic or Turkish commentaries. Within the last thirty years—for, previously to Selim the Third's time, there was no sultan bold enough to adventure in such a field—about fifteen works on the subject of *Divinity* have been published, part of them in Turkish and part in Arabic. The Alcoran, of course, is not of the number; but all are subservient to the better understanding of Mohammedan theology. Among the books on *Jurisprudence*, are three considerable collections of legal precedents, containing the Fettwahs, or decisions of the Muftis, who stand at the head both of law and religion in Turkey. They are classed according to the subjects to which they refer. The Turks have also their legal codes, one of which, composed in the sixteenth century, is entitled '*The Confluence of the Seas*,' implying that every thing written on Mussulman law up to that time was comprised in this massive compilation. It is printed with a commentary, designated the '*Junction of the Rivers, in order to illustrate the Confluence of the Seas.*' The press has produced but one work on *Medicine*, which is a compilation from French, Italian, and other writers, put together by Schani-Zade, who received the rudiments of his medical education in Italy. The three first volumes were published in 1820, are illustrated by plates, and treat in succession of anatomy, physiology, pathology, and the preparation of medicaments. A fourth and fifth volume were to have embraced such other subjects as would have completed this survey of medicine and surgery. Indeed, a fourth volume, devoted to surgical operations, has made its appearance; but it is the production of the Egyptian, not of the Constantinopolitan, press. The remaining works from the latter of these establishments concern the *Mathematics* and *Military* and *Naval* Science; and there is now publishing, in the first-mentioned department, 'A Collection of the Mathematical Sciences,' by Eshak-Efendi, formerly dragoman to the Porte, and at this moment one of the professors in the Imperial School of Engineers; it is in Turkish, and will extend to four volumes, of which the first, embracing arithmetic, algebra, and geometry, is the only volume hitherto published. The whole work will close with a treatise on geography, and the art of founding cannon. Eleven hundred copies of the collection have been printed; and it is evident, from the fact that it is to be procured from the author only, that the sultan's press is allowed to work for the benefit of individuals as well as the state. No encyclopædical, geographical, or biographical work has yet issued from it.

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* 'There is in the Library of the Royal Society (London) a volume printed by Ibrahim.'—*Rennell.*

UNITED STATES.

Temperance.—There is a sensible and interesting paper in the last number of the North American Review*, for which the Reports of the American and of the New York Temperance Societies form the groundwork; and looking around us, it would indeed be a subject of congratulation if the writer's exhortations and comments applied with less force to the state of our own population. 'Drunkards,' says he, 'partake the liberty of the land, walk our streets, and inhabit our dwellings, sit down by our firesides, and share our beds. The moral contagion, which makes them what they are, selects its victims promiscuously in society; and the individuals of this degraded race, instead of being placed, like distant hordes of savages, almost without the pale of human sympathy, stand connected with the rest of the community by all the ties of neighbourhood and kin. The mind toils for images, and language fails in terms, to set forth all the disastrous consequences of a state of things like this.' And with what melancholy truth does not the evil of drunkenness exhibit itself in every corner of our own land? In the United States, when 'the temperance reform began, about five or six years ago, there were not less than from 3 to 4,000,000 of drinkers of spirits' out of a population of 12,000,000; 'and, as not less than one in ten of all those who take up the fearful practice of drinking spirits become intemperate, so there were at that time from 3 to 400,000 drunkards.'—'In other words, every 32 individuals of the United States have quartered upon them one of this degraded race.' Indeed, adds the reviewer, 'it is estimated by Judge Cranch, of the Circuit Court of the district of Columbia, upon as good data as the nature of the case admits, that, in addition to 375,000 persons, who, upon an average, drink daily three gills of ardent spirits, and are, in consequence, occasionally drunk, there are 375,000 more who daily drink more than six gills per diem, and are confirmed drunkards.' It will, however, be a powerful stimulus to those who are engaged amongst ourselves in checking this widely pernicious scourge, to know what cheering results have attended the efforts of our benevolent brethren across the Atlantic. 'The power of total abstinence was brought against it. And now that power is seen in the fact, that not less than one-fourth of the families in the nation, and probably one-half of those in our own state (New York), have secured themselves on the principle of total abstinence against the woes of intemperance. And it is seen, too, in the fact, that, together with a constant reduction in the manufacture of domestic spirits, the importation of foreign distilled liquors into the great emporium of our nation has fallen off at the rate of one-fifth annually during the progress of the reformation. The power of total abstinence is further seen in the fact, that the proportion of travellers in our steamboats and stages, who now drink spirits, is not one-fourth so great as it was a few years since. But where shall we stop in the history of the good effects of this temperance reformation? Its beneficence tells everywhere among us; in the fresh vigour and economy it has infused into every department of industry; in its moderating the extravagance of the fashionable and the rich, and simplifying their habits of living; and in its substituting, in rum-debased families, among the humble and the poor, cleanliness and comfort and peace, for squalidness and want and contention. Happy, thrice happy, are the influences of this angel of health upon the mind and the moral affections.'

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* No. 78, January, 1833.

COLLEGES IN THE UNITED STATES.

	Name.	Place.	Presidents.	Founded.	Instructors.	No. of Alumni.	No. of Ministers.	Students.†	Vols. in College Library.	Vols. in Studts'. Library.
1	Bowdoin	Brunswick . . . Me.	William Allen, D.D.	1794	6	415	39	156	8,500	5,500
2	Waterville	Waterville . . . . do.	Jeremiah Chaplin, D.D.	1820	5	70	35	59	2,500	600
3	Dartmouth	Hanover . . . N.H.	Nathan Lord, D.D.	1770	10	2,303	530	178	6,000	8,000
4	Univ. of Vermont	Burlington . . . Vt.	James Marsh, D.D.	1791	4	182	. .	36	1,000	500
5	Middlebury	Middlebury . . . do.	Joshua Bates, D.D.	1800	5	546	205	99	1,846	2,322
6	Harvard University	Cambridge . . Mass.	Josiah Quincy, LL.D.	1638	24	5,685	1,424	236	35,000	4,600
7	Williams	Williamstown . . do.	Edward D. Griffin, D.D.	1793	7	721	215	115	2,550	2,000
8	Amherst	Amherst . . . . do.	Heman Humphrey, D.D.	1821	10	208	52	197	2,380	4,515
9	Brown University	Providence . . . R. I.	Francis Wayland, D.D.	1764	6	1,182	442	114	6,100	6,000
10	Yale	New Haven . . Con.	Jeremiah Day, D.D.	1700	15	4,470	1,267	346	8,500	9,000
11	Washington	Hartford . . . . do.	Nathan. S. Wheaton, A.M.	1826	9	25	. .	70	5,000	1,200
12	Wesleyan University	Middletown . . . do.	Wilbur Fisk, D.D.	1831	5	. .	. .	. .	. .	. .
13	Columbia	New York . . . N.Y.	William A. Duer, LL.D.	1754	9	1,100	. .	100	8,000	6,000
14	Union	Schenectady . . . do.	Eliphalet Nott, D.D.	1795	9	1,373	268	205	5,150	8,450
15	Hamilton	Clinton . . . . . do.	——— Spencer	1812	6	189	20	93	2,900	3,000
16	Geneva	Geneva . . . . . do.	Richard S. Mason, D.D.	1823	6	15	6	31	500	900
17	College of New Jersey	Princeton . . . N.J.	James Carnahan, D.D.	1746	10	1,930	406	105	8,000	4,000
18	Rutgers	N. Brunswick . . do.	Philip Milledoller, D.D.	1770	5	. .	. .	70	. .	. .
19	University of Pennsyl.	Philadelphia . Penn.	W. H. De Lancey, D.D.	1755	9	. .	. .	125	. .	. .
20	Dickinson	Carlisle . . . . . do.	Samuel B. How, D.D.	1783	4	. .	. .	21	2,000	5,000
21	Jefferson	Canonsburg . . . do.	Matthew Brown, D.D.	1802	7	341	136	120	700	1,800
22	Western University	Pittsburg . . . . do.	Robert Bruce, D.D.	1820	4	45	13	53	. .	50
23	Washington	Washington . . . do.	David McConaughly	1806	4	143	26	47	400	525
24	Alleghany	Meadville . . . . do.	Timothy Alden, D.D.	1815	3	9	. .	6	8,000	. .
25	Madison	Union Town . . . do.	Henry B. Bascom	1829	5	. .	. .	70	. .	. .
26	St. Mary's*	Baltimore . . . Md.	Samuel Eccleston	1799	18	. .	. .	147	10,000	. .
27	University of Maryland	Do. . . . . do.	Charles Williams, D.D.	1812	11	. .	. .	. .	. .	. .
28	St. John's	Annapolis . . . . do.	Hector Humphreys, A.M.	1784	5	636	. .	76	2,100	. .

29	Mount St. Mary's*	Near Emmetsburg do.	John B. Purcell	1830	25	12	. .	130	7,000	. .
30	Columbian	Washington . . . Ca.	Stephen Chapin, D.D.	1821	4	. .	. .	50	4,000	. .
31	Georgetown*	Georgetown . . D.C.	Thomas F. Mulledy	1799	19	. .	. .	140	7,000	. .
32	William and Mary	Williamsburg . . Va.	Adam Empie, D.D.	1693	7	. .	. .	60	3,600	600
33	Hampden-Sydney	Prince Ed. Co. . . do.	J. P. Cushing, A.M.	1774	6	. .	. .	54	. .	. .
34	Washington	Lexington . . . . do.	—— Marshall, M.D.	1812	. .	380	9	23	700	1,500
35	University of Virginia	Charlottesville . . do.	Prof. Patterson, *Chairman*	1819	9	538	. .	130	8,000	. .
36	Randolph Macon Col.	Boydton . . . . do.	John Emory, D.D.	1831	4	. .	. .	. .	. .	. .
37	Univ. of North Carolina	Chapel Hill . . N. C.	Joseph Caldwell, D.D.	1791	9	434	. .	69	1,800	3,000
38	Charleston	Charleston . . . S. C.	Jasper Adams, D.D.	1785	7	27	3	61	3,000	1,000
39	College of S. Carolina	Columbia . . . . do.	Thomas Cooper, M.D.	1804	9	490	11	111	8,000	. .
40	University of Georgia	Athens . . . . . Ga.	Alonzo Church, D.D.	1785	7	256	16	114	2,000	2,250
41	Alabama University	Tuscaloosa . . . Ala.	Alva Woods, D.D.	1828	6	. .	. .	100	1,000	. .
42	Jefferson	Washington . . . Mi.	E. B. Williston, A.M.	1802	10	. .	. .	160	. .	. .
43	Louisiana	Jackson . . . . La.	Jerem. Chamberlain, D.D.	. .	. .	. .	. .	. .	. .	. .
44	Greenville	Greenville . . Tenn.	Henry Hoss, Esq.	1794	. .	. .	. .	32	3,500	. .
45	University of Nashville	Nashville . . . . do.	Philip Lindsley, D.D.	1808	4	93	. .	95	2,500	750
46	East Tennessee	Knoxville . . . . do.	Charles Coffin, D.D.	. .	2	. .	. .	21	340	200
47	Transylvania	Lexington . . . Ken.	. . . .	1798	6	. .	. .	141	2,350	1,500
48	Centre	Danville . . . . do.	John C. Young	1822	4	19	9	66	1,258	108
49	Augusta	Augusta . . . . . do.	Martin Ruter, D.D.	1823	7	. .	. .	98	1,500	550
50	Cumberland	Princeton . . . . do.	F. R. Cossit	1825	3	13	5	57	1,000	600
51	St. Joseph's*	Bardstown . . . . do.	George A. M. Elder	1819	15	37	. .	150	1,300	. .
52	Georgetown	Georgetown . . . do.	Joel S. Bacon	1830	7	. .	. .	75	500	. .
53	University of Ohio	Athens . . . . Ohio.	Robert G. Wilson, D.D.	1802	4	60	26	57	1,000	1,000
54	Miami University	Oxford . . . . . do.	R. H. Bishop, D.D.	1824	11	51	9	82	1,000	1,200
55	Western Reserve	Hudson . . . . . do.	Charles B. Storrs	1826	4	. .	. .	25	1,000	100
56	Kenyon	Gambier . . . . . do.	Philander Chase, D.D.	1828	4	. .	. .	80	. .	. .
57	Franklin	New Athens . . . do.	William M'Millan, A.M.	1824	3	. .	. .	40	. .	. .
58	Indiana	Bloomington . . Ind.	Andrew Wylie, D D.	1827	3	4	. .	51	182	50
59	Illinois	Jacksonville . . . Il.	Edward Beecher, A.M.	1830	3	. .	. .	35	600	. .
60	St. Louis*	St. Louis . . . . Mo.	P. J. Verhaegen	1829	6	. .	. .	125	1,200	. .

* *Catholic Colleges:* a large part of the students in these belong to the *preparatory* department. There is a Catholic College at Mobile and one at Cincinnati, of which no statistics have been received.

† *Undergraduates,* not including medical, theological, and law students.

THEOLOGICAL SEMINARIES OF THE UNITED STATES.

Name.	Place.	Denomination	Com. operation.	No. educated.	Stud. in 1831.	Vols. in Lib.	No. Prof.
Bangor Theol. Sem.	Bangor, Me.	Cong.	1816	50	14	1,200	
Theol. Seminary,	Andover, Mass.	Cong.	1808	514	139	10,000	4
Theological School,	Cambridge, do.	Con. Unit.	1824	87	33		4
Mass. Epis. Th. Sch.	Do. do.	Episcopal,	1831				4
Theol. Instit.	Newton, do.	Baptist,	1825	25	22	1,020	2
Theol. Dep. Yale Col.	New Haven, Ct.	Cong.	1822	70	48		3
Theol. Ins. Epis. Ch.	New York, N. Y.	Prot. Epis.	1819	134	28	3,600	4
Th. Sem. of Auburn,	Auburn, do.	Presbyt.	1821	157	51	4,000	3
Hamilton Lit. & Th. In.	Hamilton, do	Baptist,	1820	100	80	1,600	4
Hartwick Seminary,	Hartwick, do	Lutheran,	1816				
Th. Sem. Du. Ref. Ch.	N. Br'wick, N.J.	Dutch Re.			24		
Th. Sem. Pr. Ch. U. S.	Princeton, do	Presbyt.	1812	537	111	6,000	3
Sem. Luth. Ch. U. S.	Gettysburg, Pa.	Evang. L.	1826		43	6,200	2
German Reformed,	York, do.	G. Ref. Ch.	1825	11	14		2
West Th. Seminary,	Alleg'ny, T. do.	Presbyt.	1828		22	3,964	2
Epis. Th. School Va.	Fairfax Co. Va.	Prot. Epis.			19	1,500	3
Union Th. Seminary,	Pr. Ed. Co. do.	Presbyt.	1824	30	42	3,000	3
South Th. Seminary,	Columbia, S. C.	Do.	1829		9		2
South West Th. Sem.	Maryville, Ten.	Do.	1821	41	22	5,500	3
Lane Seminary,	Cincinnati, Oo.	Do.	1829				
Rock Spring Sem.	Rock Spring, Il.	Baptist,	1827		5	1,200	1

There are *Roman Catholic* Theological Seminaries at *Baltimore* and near *Emmettsburg*, Md., at *Charleston*, S. C., at *Bardstown*, and in *Washington County*, Ky., in *Perry County*, and *St. Louis*, Mo., and at *Cincinnati*, Ohio.

MEDICAL SCHOOLS OF THE UNITED STATES.

Name.	Place.	Lectures com.	Prof.	Stud.
Maine Medical School,	Brunswick,	February,	4	99
Waterville Medical School,	Waterville,	1st Th., March,	4	28
N. Hampshire Med. School,	Hanover,	2 weeks aft. Com.	3	98
Vermont Med. School, Univ. Vt.	Burlington,	2d Wed. Sept,	3	40
Vt. Academy of Medicine,	Castleton,	3d Thurs. Aug.,	6	62
Mass. Med. School, Harv. Univ.	Boston,	3d Wed, Oct.,	5	95
Berkshire Med. Inst., Wms. Col.	Pittsfield,	1st Thurs., Sept.,	6	85
Medical School, Yale College,	New Haven,	last week in Oct.,	5	69
Col. Phys. and Surgeons, N. Y.,	New York,	1st Mond., Nov.,	7	180
Col. Phys. & Surg., West., Dist.,	Fairfield,		5	170
Med. Dep. Jef. Col., Canonsburg,	Philadelphia,	1st Mond., Nov.,	5	121
Medical Dep. Univ. Penn.	Philadelphia,		9	410
Med. Dep. Univ. Md.	Baltimore,	last Mond., Oct.,	7	
Med. Dep. Columbian College,	Dist. Col.	1st Mond., Nov.,	7	
Medical Dep. Univ. Va.,	Charlottesville,	September,	3	
Medical Col. Charleston, S. C.,	Charleston,	2d Mond., Nov.,	7	150
Medical Col. Trans. Univ.	Lexington,		6	211
Medical College of Ohio,	Cincinnati,	1st Mond., Nov.,	8	113

LAW SCHOOLS.

At *Cambridge*, Mass., 2 professors and 41 students; at *New Haven*, Ct., 2 professors and 44 students; at *Litchfield*, Ct.; at *Philadelphia*, Pa.; at *Baltimore*, Md., 22 students; at *Williamsburg* and *Staunton*, Va.; and at *Lexington*, Ken. 24 students.—N. B. We believe some of these are merely *private* schools.

⁂ The preceding tables are from the 'American Almanac and Repository of Useful Knowledge,' for 1833.

NEW YORK.

In the preceding pages we have given some tabular returns of the state of education in the United States. As the subject is one of great interest, we are induced to add the following extracts from the message of the Governor of New York, to the legislature on the 2d of January last, showing more in detail the system adopted in that state:—

'Of all our institutions, there is none that presents such strong claims to the patronage of the government as our system of common schools; and it is gratifying to know that these claims have been recognized, and to a very considerable extent satisfied. The wisdom and providence of our legislation appear perhaps nowhere so conspicuously as in the measures which have been adopted and the means which have been provided for the general diffusion of primary education among the children of all classes of our citizens. The communication on this subject, which you will receive from the superintendent of the common schools, will exhibit very satisfactory results. Reports have been received by him from 811 towns and wards (the whole number in the state), containing abstracts of returns from 8941 districts *, in which there are 508,878 children, between five and sixteen years of age, of whom 494,959 have been taught in the common schools during the past year. The public money distributed last year to the several districts amounts to 305,582 dollars, including the annual appropriation of 100,000 dollars derived from the common school fund, and the sum of 17,198 dollars produced by the local funds belonging to certain towns. Besides these sums of public money, the inhabitants of the districts have paid 358,320 dollars; and these several sums, amounting in the aggregate to 663,902 dollars, have been expended during the last year in payment of the wages of teachers. The superintendent estimates, from the data furnished by the reports of the last year, that the expenditure under this system has been 1,126,000 dollars, of which the public fund provided by the state contributed less than an eleventh part. An active and adventurous spirit of improvement characterizes the present age. Its best direction would seem to be towards multiplying the facilities, and, consequently, abridging the time and labour, of acquiring knowledge. I indulge the hope that much may yet be done in this respect for primary education. One of the most obvious improvements, in relation to common schools, would be a plan for supplying them with competent teachers. Under present circumstances, the remedy to the evils resulting from the employment of persons not properly qualified can only be applied by the trustees and inspectors, and I am not apprized that any further direction for regulating their duties in this respect could be usefully presented to the legislature.

'The two medical institutions, established by the authority of the

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* There are altogether 9600 school districts organized in the State, of which only the above number have made reports; 9270 is calculated as the probable number of schools in operation.

state, and cherished by its patronage, are in a highly flourishing condition. The number of pupils attending the course of lectures at the college, in the city of New York, has, for several years past, been annually increasing, and is now 188; the number in the college of Fairfield is 190.

'I recommend also to your care and protection the colleges and other seminaries of learning in this state. They shed a healthful influence upon our free institutions, and contribute in an efficient manner, and in various ways, to improve our social condition.

'Nothing, I am convinced, need be said by me to turn your favourable regard towards institutions having for their object the dispensation of benefits to those from whom have been withheld some of the best faculties that belong to the common condition of us all. The asylum for the instruction of the deaf and dumb at New York is provided with capable teachers, and merits the public confidence, and a continuance of the fostering care and patronage of the legislature.

'There is a diminution in the income provided for the support of this institution to such an amount, that it has become necessary, in order to continue its present usefulness, that aid should be given to it. An application will be made to you for assistance, and will, no doubt, receive your kind consideration. I regret to learn that the central asylum for the deaf and dumb is in a less prosperous condition, and still more deficient in its pecuniary means, than the institution in the city of New York. It has also claims to your favourable consideration, and to the bounty of the government.

'The fund set apart for the encouragement and support of common schools is safely vested, and in a highly prosperous condition. The constitution declares that this fund "shall be and remain a perpetual fund, the interest of which shall be inviolably appropriated and applied to the support of common schools throughout the state." The injunction has been faithfully observed. Since the adoption of the constitution, the nett increase of this fund has been 579,347 dollars; and the whole of it now amounts to 1,735,175 dollars. The capital is now sufficiently productive to yield the 100,000 dollars required by law to be annually distributed for common school instruction.

'The regents of the university are enabled to apportion annually to the academies 10,000 dollars from the revenues of the literature fund.'

The annual report of the common schools, made by the secretary of state to the Legislature on the preceding day, enters into a more minute financial statement; but the only additional facts likely to prove interesting here are those explaining the terms on which assistance from the state fund is obtained.

'Those who founded our common school system never contemplated that the public funds would, at any time, yield a revenue adequate to the support of such an extensive establishment. The first condition on which the public money was offered to the towns was, that the inhabitants of each town should, by a vote at their own town meeting, authorize a tax to be raised equal at least in amount to the sum apportioned to their town from the state treasury, which sum was to be added to the apportionment from the school fund, and the amount thus made up be applied to the payment of teachers' wages. Another requirement of the system is, that before the inhabitants of a neighbourhood can participate in the public fund, they must organize a district, erect a school-house, furnish it with fuel and necessary appendages, and have a school taught therein at least three months by a legally qualified teacher; and it is on a report of all these facts, by the trustees, that the commissioners are authorized to apportion the school-money to a district.

'The voluntary contributions of the inhabitants of the school districts form so important a portion of the means which are necessary to give effect to the school system, that when new forms were furnished with the revised statute, a column was added, requiring the trustees in each district to report the sums paid for teachers' wages, by the patrons of the district schools, over and above the sums received from the state treasury, the town tax, and the local school fund.'

It will be observed, that the Governor speaks of the desirableness of obtaining more competent teachers. This will not appear astonishing, when it is stated that 663,902 dollars is the sum paid to the teachers of above 9000 schools, being about 70 dollars per annum for each; and this in a country where an artisan gets at least a dollar per day for his labour. The wonder is rather that they expect to procure teachers at all on such terms *.

EAST INDIES.

The fifth and sixth Reports of the proceedings of the Bombay Native Education Society contain very favourable accounts of the progress made in diffusing education among the children of the poorer classes of the natives. The last report states, that 'there are altogether 56 of the Society's schools, each containing about 60 boys, amounting, in the whole, to 3000 boys under a course of instruction.' These schools were first founded, in 1822, by the Hon. Mountstuart Elphinstone; and, in 1831, in the Central School, 250 boys had been through a course of study in the English language, and 50 had left it with a competent knowledge of the language, together with an acquaintance with geography, mathematics, and geometry. It is very gratifying to observe the cordiality with which the more opulent natives join in this good work; half the committees are composed of them. But perhaps the most important of their efforts has been that of preparing elementary works of instruction in the different native languages. Of these, 57 have been already issued, of some of which several editions have been called for.

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* It is probable, however, that the teachers are, in addition, provided with a house and fuel; but we are not certain about this.

AFRICA.

'In Freetown, Sierra Leone, there are two government schools, on Bell's system, for the education of black children of every race, Maroons, settlers, and liberated Africans. In the male school there are at present 385 pupils, divided into ten classes; in the female school 264, into eight classes. The boys are taught reading, writing, and arithmetic only; the girls, besides these, are instructed in needle-work. Every attention seems to be paid to their instruction; and, besides being remarkably clean, neatly dressed, and well behaved, the progress they have made in these rudimental branches of education deserves the highest praise. I examined several classes in each school, and studiously compared the acquirements of the liberated African with the other children. There was no perceptible difference. The lights and shades of intellect seemed to bear much the same proportion among them, as among the children of our own labouring classes at home.'—*Leonard's Voyage to the Western Coast of Africa.*

BRITISH.

UNIVERSITY INTELLIGENCE.

CAMBRIDGE, *Jan.* 19.—LIST OF HONOURS AND DEGREES.—MODERATORS.—Henry Philpott, M. A., Catherine; and Henry Hymers, M. A., St. John's.

EXAMINERS.—Francis Martin, M. A., Trinity; and Robert Murphy, M. A., Caius.

MATHEMATICAL TRIPOS.—WRANGLERS.—Ellice, Caius; Bowstead, Pembroke; Pratt, Caius; Kamplay, Trinity; Phelps, Trinity; Pound, St. John's; Cartwell, Emmanuel; Jerard, Caius; Barber, St. John's; Fowler, St. John's; Gowring, Trinity; Brown, Trinity; Boteler, Trinity; Hankinson, Trinity; Nicholson, Christ's; Radcliffe, St. John's; Thompson, St. John's, *æq.*; Quick, St. John's, *æq.*; Bamfield, Clare; Fisher, Jesus; Howlett, St. John's; Feachem, Trinity, *æq.*; Fawcett, Magdalen, *æq.*; Wright, Trinity; Heathcote, St. John's; Paley, St. John's; Dimmock, St. John's; Barker, J. H., St. John's; Gaton, Trinity; Howorth, Christ's; Lawrence, Trinity; Manners, Corpus; Wilkinson, Jesus.

SENIOR OPTIMES.—Chambers, St. John's; Laden, Trinity; Gwilt, Caius; Stoddard, Jesus; Wilson, Corpus; Travers, Christ's; Hodges, Queen's; Begbie, Pembroke, *æq.*; Vawbery, Queen's, *æq.*; Bishop, Jesus; Andras, St. John's; Haywood, Trinity; Bunbury, Trinity; Massey, St. John's; Fellowes, St. John's; Raikes, Corpus; Sanders, St. John's; Power, Catherine; Evans, Queen's, *æq.*; Wood, St. John's, *æq.*; Tait, Emmanuel; Peat, St. Peter's; Barker, W. G., St. John's; Percy, St. John's; Kemple, Clare; Speck, St. John's; Landon, St. John's; Walford, Trinity; Huxtable, Trinity; Hildyard, Christ's; Jones, Queen's; Ward, Corpus; Jacob, Emmanuel; Marshal, Trinity; Grenvill, Corpus; Smith, St. Peter's; Brewitt, St. Peter's, *æq.*; Wilson, St. John's, *æq.*; Brown, Emmanuel; Bullen, St. Peter's; Cantrell, Emmanuel; Barnes, Trinity, *æq.*: Myers, Clare-hall, *æq.*; Taylor, St. John's; Roots, Jesus; Weston, Jesus; Bathurst, St. John's.

JUNIOR OPTIMES.—Lydekker, Trinity; Rose, Clare-hall; Marsden, Catherine; Sharp, Magdalen; Sale, St. John's; North, Trinity; Stockdale, Trinity; Price, Queen's; Dugantoy, St. John's; Williams, Magdalen; Wicks, St. Peter's; Elliott, Pembroke; Nelson, St. Peter's; Berry, St. John's; Couchman, Clare-hall; Whittaker, Queen's; Wingman, St. Peter's; Snow, St. John's; Noble, St. John's; Lowe, Trinity-house; Francis, St. John's, *æq.*; Tuck, Corpus, *æq.*; Barton, St. John's; Jackson, Catherine.

CAMBRIDGE, CLASSICAL TRIPOS.—The following is the list of classical honours adjudged to Bachelors of Arts on the twenty-third of February last:—

FIRST CLASS.—Bunbury, Trinity; Hildyard, Christ's; Francis, St. John's; Walford, Trinity; Wilson, St. John's; Barnes, Trinity, *æq.*; Whittaker, Queen's, *æq.*; Bury, St. John's; Begbie, Pembroke; Lydekker, Trinity; Kempe, Clare-hall.

SECOND CLASS.—Tate, Emmanuel; North, Trinity; Inman, St. John's; Smith, St. Peter's; Nicholson, Christ's; Howlett, St. John's; Brown, Trinity; Taylor, St. John's; Chamber, St. John's; Stockdale, Trinity; Raikes, Corpus; Fowler, Trinity; Jones, Queen's; Roots, Trinity.

THIRD CLASS.—Evans, Queen's, *æq.*; Jacob, Emmanuel, *æq*; Dusantoy, St. John's; Rose, Clare-hall; Huxtable, Trinity; Alford, Viscount, Magdalen; Fawcett, Magdalen, *æq.*; Andras, St. John's, *æq.*; Sale, St. John's; Couchman, Clare-hall; Langdon, St. John's; Barker, St. John's.

Hulsean Prize Subject.—A premium exceeding 100*l.* will be given this year for the best dissertation on the following subject—'What were the opinions of the ancient philosophers of Greece and Rome, respecting the nature and attributes of the Deity; and how far did they differ from the revealed Word of God?'

March 4.—The Norrisian prize essay was adjudged to Thomas Myers, B. A., Trinity College. Subject, 'The intent and use of the gift of tongues in the Christian dispensation.'

March 13.—The Chancellor's annual gold medals for the two best proficients in classical learning among the commencing Bachelors of Arts were adjudged to Edward Herbert Bunbury, of Trinity College, and James Hildyard, of Christ's College.

REVENUES OF ETON COLLEGE.—The following, which originally appeared in the 'Windsor Express,' is an abstract of the examination of the Rev. Joseph Goodall, D. D., Provost of Eton College, as given in the minutes of evidence before the select committee of the House of Commons, annexed to their third report, on the education of the lower orders, published in 1818:—

'The revenues of Eton College, as stated by the Rev. Provost, amount one year with another to nearly 7000*l.*: arising chiefly from the reserved rents; from the corn rents; from wood that is sold; and, in some instances, from manors, by fines and heriots; also from a certain portion of the redeemed land-tax. The Provost produced the whole accounts of the last year, and also an account of expenses incurred 312 years ago. Of this early document the Provost exhibited an abstract. The whole receipts in 1506, were 652*l.* 14*s.* 2*d.*, and the disbursements, 615*l.* 16*s.* 7*d.*; of which for commons, 247*l.* 6*s.* 4*d.*; feasts, 10*l.*; stipends to the provosts and fellows, 76*l.* 12*s.* 4*d.*; chaplains and clerks, 33*l.* 7*s.* 6*d.*; officers, 9*l.* 16*s.* 8*d.*; servants, 22*l.* 10*s.* 10*d.*; livery or liberatura, being gown cloth—provost, 1*l.* 6*s.* 8*d.*; fellows, 8*l.*; chaplain and clerks, servants, scholars, &c. &c., 36*l.* 16*s.* 4*d.*; carriage, 3*s.*; cutting cloth, 8*d.*; infirmary, 13*s.*; church, 32*l.* 19*s.* 2½*d.*; hall, 5*l.* 18*s.* 4½*d.*; buttery, 1*l.* 0*s.* 10*d.*; parchments, &c., 10*s.* 10*d.*; barber, 8*s.*; laundress, 3*l.* 3*s.*; swan-upping, 2*s.* 8*d.*; candles, 2*l.* 13*s.*; fish-pond and brewery, 11*l.* 16*s.* 1*d.*; kitchen, 3*l.* 16*s.* 0½*d.*; garden, 13*s.* 2*d.*; stable, 23*l.* 7*s.* 10½*d.*; expensæ forensicæ, 34*l.* 0*s.* 9½*d.*; solutio forensica, 9*l.* 16*s.* 5½*d.*; obits, 8*l.* 9*s.* 8*d.*; law-suits, 16*l.* 3*s.* 7*d.*; repairs, 43*l.* 3*s.* 11½*d.*

'The annual average value of the fellowships is about 550*l*; and the average of the provostship is that of a double fellowship, and about 390*l.* besides. In addition to the money salary, the fellows have the power of presenting themselves to one living, but have no other pecuniary advantage whatever. The fines are divided into nine parts; of which the provost has two shares, and the seven fellows the remainder. Besides these fines, and the presentation to a living, each fellow has 50*l.*, which is called a stipend. Most of the fellows have offices, with a moderate salary. The officers are the vice-provost, two bursars, a præcentor, a sacrist, and librarian. They have lodgings besides.

'The number of scholars has always been seventy upon the foundation, if so many candidates have offered. According to the statutes, the boys upon the foundation are to be clothed, as well as fed, gratis. As early as the year 1506, no charge whatever appears to be made under either of these heads. If the boys are to be clothed, they would statutably be clothed in some course uniform, perhaps like the Blue Coat School. The statutes require that the scholars should be taught gratis; but a sum of six guineas each is now paid for instruction; yet if there are any tradesmen's children, or others who are very poor, or connected with the instructors, they never pay at all. The school at present consists of 70 collegers, and 438 oppidans, in all 508. The sum collected for teaching those boys goes to the upper-master in the upper school, and to the lower-master in the lower school.

'The statutes do not regulate in what way the boys are to be lodged in each room; they were originally in one room. The whole expense, says the Provost, which a boy costs his parents, is difficult to mention; for, generally speaking, the relative situation or comparative opulence of the parents of the oppidans and the collegers differ but little; in truth, the expense of a boy, whose friends live at Eton, is comparatively nothing: he pays nothing for education; the master requires nothing; and if he is a boy of any parts, the tutor in most instances volunteers his services, though certainly nearly all do pay for tutors; but the tutor or assistant is totally independent of the establishment. Without extra indulgences, the expense would be about 60*l.*, and in that sum is included the expense of tutors. The food of the boys is not the same that it has been for a long course of years. It has been much improved. The expense of the article of vegetables has been added by the college, and it amounts to nearly 100*l.* a year. From the accounts examined, respecting the revenues of the college, it appears that the increase of revenue since 1506 has been in a tenfold proportion, and the expense of the scholars appears to be in a proportion of 13 to 1.

'In answer to the question, whether any provision is made in the statutes for the distribution of the surplus revenues, the Provost stated, that Eton College, in common with all bodies, is unable to comply with the requisitions of the statutes, which order that a third part of the savings should be placed in the treasury. The introduction of banks has naturally had its effect with colleges as well as individuals. It is directed to be applied for the use of the college.

'In answer to the question, whether there is any provision made for the increase of the number of scholars, the Provost stated, that they cannot be well increased. There was once an attempt made to increase the number; but the number of the scholars is what they always were. There is a provision made in what way the scholars and fellows should be diminished, but not one word is said about the increase: the ten choristers may, if they please, become scholars.'

MANCHESTER MECHANICS' INSTITUTION.—A very numerous meeting of the subscribers and friends to this establishment took place in November last in the Lecture Theatre, to receive a report of the state and prospects of the Institution. The walls were decorated with a number of the productions of the pupils in the several drawing classes, and a variety of scientific models and apparatus were also exhibited. The report stated that the total amount of money received from subscriptions and other sources, was 693*l.*, being an increase in the receipts of the year of 174*l.*, arising entirely from the general body of subscribers; and the total disbursements are considerably within that of the receipts. The objects of the Society are stated to be to disseminate useful knowledge as extensively and as cheaply as possible among the working classes; to afford them facilities for acquiring a knowledge of the principles of science which regulate their respective occupations; and to withdraw them from scenes of dissipation and vice, by furnishing them rational employment for their leisure hours.

The means have been, first, lectures on natural history, mechanics, steam-engines, geography, geology, and chemistry. Secondly,—Classes for writing, grammar, arithmetic, mathematics, mechanical, architectural, figure, landscape and flower drawing, and gymnastic exercises. And lastly,—By making additions to the library of a considerable number of valuable and interesting books on science and general knowledge.

The report then details the subjects of the lectures during the past year, the progress of the different classes, and the use of the library, with respect to which it states that a large addition has been made since the last report, and that it now contains 1,912 volumes, and further that 16,731 entries of books taken home to be read have been made during the past year. The report having been concluded, B. Heywood, Esq., the Chairman of the Board of Directors, addressed the meeting in support of the objects of the institution in a speech of considerable length. In this Journal, No. VII. p. 76, published in July last, in an article on the Teaching of Drawing, we alluded to the great advantages which our manufactures would derive from workmen possessing some knowledge of the arts of design. This point was also by far the most prominent in the Chairman's address, and we are glad to see that considerable progress in the teaching of drawing has already been made in a town, the manufactures of which are so peculiarly adapted for the display, and so urgently demand the exercise of this art. Mr. Heywood said,—'Of the proficiency of the pupils you have some evidence before you.' [He here directed the attention of the audience to the numerous drawings which ornamented the walls, and particularly to an elevation of the Infirmary front by a stone-mason; to some chalk drawings by a house-painter; to some drawings of staircasing and handrailing by a carpenter; drawings of the orders by an engraver, by a cabinet-maker, and by a house-painter; to some drawings of steam-engines, mill-geering, lathes and other machines, by young millwrights, machine-makers, and other mechanics; and lastly, to two well-executed chalk drawings of Minerva by two warehousemen, besides a great variety of landscapes and flowers in pencil;—the whole of which were executed by individuals who, when they entered the classes, were quite unacquainted with these useful arts. Mr. Heywood also requested attention to the exercise books of two students in the mathematical classes, containing the solutions of difficult problems in algebra, Euclid, trigonometry, and fluxions; and stated that the young men who had performed these exercises, when they joined the Institution, were merely acquainted with the common rules of arithmetic.]

He then alluded to the School of Arts at Lyons, of which an account has been given in the 'Penny Magazine,' No. 58, and then added,—'I was so much interested in the details of this school, that I am anxious to mention some of them to you. I think it of great importance that a similar school should be established in Manchester, where the silk manufacture is advancing so rapidly, and where calico-printing is so large a branch of the trade. And there is one of the classes, viz., that for teaching the application of machinery to the transfer of patterns, which I should like to see at once established in this Institution.

The French, you are aware, (notwithstanding the progress we have made,) still retain their superiority over us in the finer articles of silk manufacture; and this seems to be mainly attributable to the great pains they take to cultivate the taste of their weavers. Dr. Bowring, who was sent to France by our Government to inquire into the state of the silk trade there, is asked the following questions:—

'*You have stated the great superiority which, in your opinion, exists in the finer articles produced at Lyons over those produced in

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* We have only given some of the principal points in the evidence of Dr. Bowring, quoted at length by Mr. Heywood: and we have printed it just as it stands, though it is not so clearly expressed, in all cases, as it might be.

other places; will you state whether there are any circumstances to which you attribute, in particular, this superiority in taste and design?—I think that is the part of the question on which I may be enabled to throw most light; and I fear that it has not excited so much attention as it deserves. It is to this, which may be called the germ of the French superiority, that I suspect the want of our superiority is principally to be traced. Up to the period in which the pattern is produced, I think the French have greatly the advantage over us; they have not a great superiority when the pattern is produced; when, in other words, the machine gets possession of the design; but the fact that struck me most in France was the way in which taste was formed, and I was exceedingly surprised at finding among the weavers themselves and among their children, and amongst every body connected with the production of patterns, an attention devoted to every thing which was in any way connected with beauty, either in arrangement or in colour. I have again and again seen the weavers walking about gathering flowers, arranging them in their most attractive shapes. I have found them constantly suggesting to their masters improvements in their designs; and I learnt that in almost every case, where the manufacturer had great success, there was some individual in that house who was the creator of beautiful things: there is, at this moment, scarcely any house of any considerable reputation in Lyons, which has not a partner who owes his position to his great success in the study of the arts.

'And the greatest possible attention is paid in Lyons to young men being educated for that purpose?—Yes; the greatest attention is paid to the production of a pattern, as the recompense of the successful manufacture of a new pattern or a new order of patterns, is full of encouragement. The subject of patterns is a frequent topic of conversation; for instance, the power of introducing patterns from a kaleidoscope was, on one occasion, the object of my inquiry; I found that all the intelligent manufacturers agreed that the kaleidoscope produces nothing but incongruities; there have been several attempts made to introduce oriental subjects, and some of the manufacturers endeavoured to blend those with Grecian designs; they failed altogether, their taste is essentially pure and classical. I know a manufacturer who is at this moment occupied in adapting Persian patterns, and he is very much embarrassed by his attempts to blend the Persian taste with the European. So, again, the study of what may be called the Grecian School is essentially independent; in reference to the botanic part or the study of flowers as patterns, there will not be seen the incongruity in the French patterns which are so often found in the English patterns; they draw more correctly and observingly, and it were well if the same spirit existed here.

'Is not the manufacture of France essentially employed in the production of articles of taste?—Assuredly; therein consists their great success. I beg to state that the universal conviction in France is, that they are wholly dependent on the superior beauty of their productions for their foreign sale, and that it is the great object of anxiety there, that every thing should be done to keep up that spirit; daily knowledge is gathered in from all quarters, and the universal desire among the manufacturers there, is to do something which, in the regions of taste, shall be better than that which has been done by their neighbours, for they feel they are much behindhand in many other matters; that they do not possess the same advantages for the production of their goods, after the taste is created; their looms, for instance, are frequently in a deteriorated and backward state, and nothing but the superiority they have on these matters of taste enables them to carry on a successful trade.

'Has the same spirit operated upon the operatives?—It has; the observations of the operatives are invaluable to the master: I have heard a master again and again say that the masters who stood upon their own sagacity, and had not availed themselves of the hints of their dependants had failed.

'Are not very high sums paid to persons sometimes for the exercise of their ingenuity?—Yes.

'To what amount?—The highest sum I have ever heard of is 6,000 francs a-year; but it is a better remuneration to give a talented young man a partnership than a salary of 4,000 a-year, his assistance being so important for the production of a novel thing; in the same spirit is the manufacture carried on when the weaver gets hold of it; there are schools of weaving as they are called, which are in many particulars the same in character as the schools of art. I have had conversations with the teachers of these schools, who are wholly devoted to the manufacturing branch; they have read its history, and are constantly executing difficult things. I have brought over from France some specimens of works of these teachers of weaving, which I am desirous should be seen as an evidence of the state of manufacturing art in that country.

'Will you describe the general establishment of these schools.—The schools of weaving are almost wholly individual schools, and consist sometimes of from sixty to eighty scholars; a pattern will be exhibited, and then their invention is put to the rack as to the best means of producing that pattern on a piece of silk goods; the master instructs them and removes the difficulties they find, and enables them to accomplish it. In the same way in which an artist obtains distinction and recompense for his success, a weaver will obtain it; he will, of course, easily get a little capital to enable him to become a chef d'atelier, and so obtain the benefit of any discovery he had made.

'Are the schools of weaving schools of design also?—No; there is a professor in the school of art whose object is the combination of mechanism with art, or the application of machinery to the transfer of a pattern.'

The Chairman proceeded in his address by exhorting them to perseverance, and suggested the propriety of furnishing moral and religious instruction to the working classes, avoiding theological controversy and sectarian opinions. He then concluded a long and animated address by recommending the establishment or extension of reading societies, particularly those supplied with books on the plan of the itinerating libraries.

NEWCASTLE-UPON-TYNE.—A prospectus has been recently issued for building a college and providing a system of education for the youth of that town, of a superior description to any now afforded them at home; and thus obviating the necessity of sending Newcastle youths to the universities either of England or Scotland. The plan of study, and the branches for which it is proposed to provide professors are detailed as follows:—

'The junior classes will be initiated in classical and mathematical studies, in a knowledge of modern languages, in general history, and English literature and composition.—The senior classes will pursue the same studies in their higher departments, and will be instructed in the principles of logic and mental philosophy. When a sufficient proficiency has been attained by students in the junior classes, they will be transferred into the senior classes. The method of instruction pursued in the junior classes will correspond with that adopted in the High School and Academy at Edinburgh, and it will rest with the friends of youths educated in the junior classes, or with themselves, to enter them as students in the senior classes, or to remove them from the Institution. The method of instruction pursued in the senior classes will correspond with that which the experience of other collegiate establishments has proved to be most successful.

'The instructions in those branches of study, which may be considered of a specific or professional nature, will be communicated in full courses of lectures, by competent professors. They will be comprised in the following arrangement:—

1. Political economy.
2. English law, ethics, and jurisprudence.
3. Natural philosophy.
4. Natural history, zoology, and comparative anatomy.
5. Chemistry, geology, and mineralogy.
6. Botany, and the physiology of plants.

The two latter must be considered as constituting a part of the course of medical study, which will also comprise—

1. Anatomy and physiology.
2. Principles and practice of surgery.
3. Principles and practice of medicine.
4. Materia medica and pharmacy.
5. Midwifery and diseases of women and children.
6. Clinical lectures in surgery.
7. Clinical lectures in medicine.'

A committee has been formed to carry these, and the other objects of the institution into effect; and we trust this committee will not fail to avail themselves of the experience of all lately established similar institutions, so as to embody all the good which such establishments have aimed at effecting, and to avoid the errors into which they have fallen. In particular, we would caution them against the error of over-building, of which we trust they are aware, as we see, in their first proposal, it is stated that the expense of the building is estimated at a total of 18,000*l.*; but that a part of the design, sufficient for the commencement, might be completed for 4,000*l.* In the last prospectus it is proposed to appropriate 10,000*l.* to this purpose. This is a large sum, though the building, of which an elevation and plan are given, seems handsome and convenient. Another, and a still more dangerous error, to be carefully avoided, is that of restricting the authority of the teachers over their pupils, and by a mistaken economy, endeavouring to reduce their salaries below a proper standard; neither should the committee, in regulating these salaries, calculate too much on the income to be derived from fees, at least, not till the institution is well established. The addresses that have been issued are highly creditable to the good-sense and liberality of the parties originating the scheme. The following extract from one of the addresses, written by Mr. Greenhow, contains a very just remark on the folly of looking to such establishments as an advantageous pecuniary investment:—

'And here I would observe, that in preparing such a scheme for public inspection, no prospect of pecuniary profit can with propriety or justice be held out to the public as an inducement to become shareholders; for I cannot believe it probable that, as a commercial speculation, it can turn out a profitable investment of capital;—but then we may calculate with much certainty on an ample return in the way of moral and intellectual profit. It is clear, therefore, that whatever sums may be advanced in support of the undertaking, must be considered as free-will offerings at the shrine of science; and when a father becomes a shareholder, he must consider himself as preparing a rich inheritance for his children, which, however it may influence their golden treasures, (and even in this way it is likely to turn to good account, though it should not yield a large return for the original capital invested therein,) will surely have a powerful tendency to render them happier, better, and more useful characters throughout the entire course of their existence.'

In the face of this we are sorry to see in a short prospectus issued for the purpose of receiving the names of shareholders, the following paragraph; it gives expectations which can only end in disappointment:—

'It is proposed, with a view to carrying into effect the object of the above resolutions, to form a joint stock Company. Capital 15,000*l.*, to be raised in shares of 20*l.* each, which it is expected will bear an interest of 3½ per cent., according to a plan, the particulars of which will shortly be submitted to the public by the committee.'

We have only to add in conclusion, that, trusting the institution will be established on just and sound principles, we ardently wish for its success, and hope that we shall soon be enabled to report more fully on its proceedings.

WREXHAM.—The town of Wrexham, in Shropshire, contains a population of about 5490, consisting principally of tradesmen and mechanics. The means of education have been stated to us as follows:—there is one infant school, supported by subscription, which has been established more than two years, and the results of which have been very satisfactory. For the children of the more wealthy class there are five schools for boys, and five for girls. There are also a few adult schools in the neighbourhood, but none in the town itself. Education to the lower classes is principally given in Sunday schools. There is a grammar-school where a certain number of poor boys ought to be educated; but the charity commissioners have not visited this town, and it is difficult to ascertain what ought to be done.

There is also a charity-school for boys, founded by Lady Jeffreys, widow of Judge Jeffreys; about 140 boys are on the books, as day-scholars. There is also a charity day-school for girls, supported by subscription; both these are upon the national system. Another day-school (charity) for boys, is connected with the Presbyterian chapel; this is upon a foundation, and there is also a fund connected with it, for apprenticing a certain number of boys educated here.

The rest are Sunday schools as under:—

	Girls.	Boys.	
Lady Jeffreys'	..	90.	90
Presbyterian schools	30	*70.	100
Independent d[illegible]	25	35.	60
Wesleyan do.	55	45.	100
Baptists do.	50	30.	80
Baptists (another)	45	25.	70
Welsh Methodists	45	35.	80
	250	330	580.

To these may be added the number of girls in the National school for females (about 80.)

There is also a society called the Artisans' Reading Society, which has now been established nearly five years, consisting of masters, journeymen, and apprentices, established for the purchase of books, &c., and there is one reading society in the town consisting of fifteen members. Their meetings are held monthly, at the houses of the subscribers, in rotation, when works are proposed to be admitted, but are rejected if not approved by a majority of the subscribers present, which is ascertained by ballot; each member is bound to take the work he proposes, at half-price, if no one bids more at an annual private occasion. The subscription is 1*l.* annually; the proceeds are annually calculated and divided amongst the subscribers. The number is at present limited, and no new member is admitted except approved of by two-thirds of the subscribers, ascertained by ballot. There is another society in the neighbourhood consisting entirely of ladies.

CANTERBURY.—The population of Canterbury and St. Dunstan's, the latter being a suburb, but included in the municipal precincts, amounts to about 16,000. There are six free-schools, and one national school, the latter being divided into male and female, and sub-divided into schools for infants to six years old, and from that age to fourteen. The total number of children educated in these schools amounts to 736, of whom 355 are girls; this number comprises those who attend the Sunday school, which is in connexion with the national school. The King's school is an establishment founded in the sixteenth century, for fifty youths to be educated in classical knowledge. There are no mechanics' institutes; but a philosophical society exists, in which, from time to time, a lecture is given on some scientific subject; it was originally founded with the intention of diffusing knowledge among the working classes, the price of admission being only sixpence a week; for some time it gave a promise of success, but it is now scarcely frequented, and is totally abandoned by the lower classes; a public library, yet in its infancy, is attached to it, and also a reading society, to which only subscribers have access.

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* Most of these boys are also day-scholars.

NORTHUMBERLAND.—At Alnwick, a Sunday school has been just established by the Duchess of Northumberland, who herself pays a most minute and constant attention to the instruction and improvement of the children. A Sunday school has also been opened recently at Whitby, in a large room on the Pier, for the instruction of the Catholic children in the town and neighbourhood.

KENSINGTON SCHOOLS OF INDUSTRY.—Some new schools have been recently established at Kensington Gravel Pits, under the superintendence, and at the expense of several ladies of rank, noblemen, and others resident in the neighbourhood. The education which it is proposed to give to the children of both sexes, is intended to prepare them for employments, and is not to be confined to mere reading and writing. It is therefore supposed that ultimately the schools will be able to support themselves.

ISLE OF WIGHT.—On the 7th of January the annual examination of the boys of the British School took place at Newport; and on the 8th the annual examination of the girls of the National School. The appearance of the children, and the progress made in their education, gave much satisfaction, and a liberal collection was made for the benefit of the institutions.

NORTHWICH, CHESHIRE.—The proprietors of the New Salt Works, at Anderton, near Northwich, have, with praiseworthy consideration for the best interests of their work-people, fitted up a large room near their works, for occasional evening lectures. The Rev. W. Baker, Curate of Great Budworth, has kindly consented to give his aid, and to deliver an address to the people once a fortnight. On the evening of February 25, the first lecture was delivered, and a proof was afforded of the interest this measure has excited, by the fact that upwards of three hundred persons were present on the occasion.—*Macclesfield Courier.*

WAKEFIELD PROPRIETARY SCHOOL.—On the 6th of February the foundation-stone of a proprietary school for the West Riding of Yorkshire, was laid in the town of Wakefield, at the top of Northgate, by the Earl of Mexborough, in presence of a very numerous and respectable meeting. The shareholders of the school are numerous and influential, and the warmest anticipations of the success of the establishment and the advantages arising from it, were expressed by its supporters, at a meeting held after the ceremony of laying the stone.

HALIFAX LITERARY AND PHILOSOPHICAL SOCIETY.—At the monthly meeting of this society in February last, Mr. Gravatt, F.R.S., read a curious and interesting paper on the diving-bell, in which, among other things, he undertakes to establish the claims of Smeaton, to the principal improvements in that machine, and gave some extracts from the report on Ramsgate harbour, which is in the possession of the Royal Society, in Smeaton's hand-writing strongly corroborative of that assertion.

INSTITUTION FOR THE DEAF AND DUMB AT YORK.—On the 1st of January, a meeting of the subscribers and friends to this institution took place at Lendal Chapel, at which W. C. Fenton, Esq., the Hon. Secretary, stated that there were now in the establishment 48 children, and added, in order to show the importance of the charity, that it was computed that one in every 2,000 children born in this country was deaf and dumb. Some of the children were then examined, and we copy from a provincial journal the following account of the examination :

'Mr. Barker, the instructor, explained the methods pursued in the various stages of their education, and illustrated these methods by showing the progressive advancement of the children from a state of total ignorance to a degree of intelligence, quite sufficient to prove, that though the deaf and dumb are shut out from the ordinary avenues to knowledge, and the ordinary communications of thought, they yet possess mental energies, which are capable of being improved and even highly cultivated. The subject of the examination embraced the first principles of the art of teaching the deaf and dumb, viz., the acquisition of language, comprising the mode of teaching substantives, adjectives, verbs, and other words and their combination into sentences,—geography, arithmetic, and scripture.

'A large black board was placed in the gallery so as to be seen by the whole audience. Two little girls, apparently from eight to ten years of age, were first examined in their school books ; one of them, who had been two years in the institution, was placed at the side of the board, near to Mr. Baker, the other stood in front of the board ; the first mentioned girl received the signs from Mr. B. who spelt the words with his finger, and she communicated them to the other, who wrote the things signified on the board; these consisted of trades, occupations, &c. Mr. Baker explained that when he wished to communicate any thing, he gave first the object, then the quality, then the number; for instance, he instructed them to write "a foggy day;" he first made the sign for day, then for the state of the atmosphere, and lastly for one; this was immediately comprehended and an answer as quickly given. His movements were remarkably rapid, and the answers given as rapidly.

'The boys were then examined in Geography, Scripture History, &c. The name of a town was pointed out on a map, when a boy wrote it down, adding the county in which it was situated, the river on which it stood, and its productions. As Leeds, on the Aire, county of York, West Riding, noted for woollens and stuffs: Newcastle, on the Tyne, Northumberland, noted for pickled salmon and coals; and so on, several towns being called for by the audience. They were also examined in Arithmetic, &c., and displayed a quickness of comprehension truly astonishing.

'The result of the examination was satisfactory to all present, and it was evident that the questions were unpremeditated, as many of them were proposed by the company present.'

HEBREW INSTRUCTION.—In our last number, pp. 99 to 128, we gave a short notice of the present state of Hebrew Instruction in England; and stated the want of information as to Scotland and Ireland. The following information, since received, relating to those countries, will render that notice more complete.

In the Royal Belfast Academical Institution, where the Presbyterian students of divinity are mostly instructed, the following is a detailed account of the business of the Hebrew class, extracted from 'a view of the system of education in the college department of that establishment, published in 1832.'

HEBREW CLASS.—REV. THOMAS DIX HINKS.

I. *Senior Division.—Subjects of Lecture.*

'HEBREW.—Remarks on the antiquity of the language—on the origin of the term; on its connexion with other languages. Discussion respecting the *points*. Various readings of MSS.; mode of obtaining a text as correct as possible; sources of error in the text; rules for ascertaining the value of MSS. and of judging in cases of difference; distinction between *integrity* and *authenticity*; account of various editions.

'THE MASORA; Keri and Chetib; opinions of the Jews respecting them, and their practice respecting the name JEHOVAH. The *Cabbala*, three kinds of it illustrated. The *Talmud*, divided into the *Mischna* and *Gemara*. The Babylonian and Jerusalem Talmuds, used chiefly for illustration of manners and customs. The *Targums*, character and probable antiquity of each; use to which they may be applied.

'THE CHALDEE; its importance; how it differs from Hebrew; how it agrees with the Syriac; parts of Scripture written in it; discussion respecting the antiquity of the Chaldee characters as compared with the *Samaritan.* Account of the *Samaritans;* copy of the Pentateuch in the Samaritan character; discussion respecting it; Samaritan version. GREEK VERSION *of the LXX;* opinions respecting the persons by whom it was made; most remarkable differences. Other versions, as the Syriac, Æthiopic, Arabic, Persian, and the Latin versions, especially the *Vulgate.*

'HEBREW POETRY; general remarks; account of the system of Parallelism. Parts of the Scriptures usually deemed poetic.

'IDIOMS; view of the principal varieties, illustrated by numerous examples.

'BOOKS†, of which an account is given, so far as they assist in explaining the Hebrew text.

'Walton's Prolegomena and Polyglott, with Castell's Lexicon; *Godwin's Moses and Aaron; *Simon's Critical Inquiries; Hamilton's Introduction to the Study of the Scriptures; *Horne's Introduction; *Gray's Key to the Old Testament; Buxtorfii Tiberias; Glassii Philologia Sacra; Bishop Marsh's Lectures on Criticism; Gerard's Institutes of General Criticism; Lightfoot's Horæ Hebraicæ et Talmudicæ; *Jennings's Jewish Antiquities; *Prideaux's Connection of the Old and New Testament; Harris's Natural History of the Bible; *Wells's Geography of the Old Testament; Harmer's Observations and Burder's Oriental Literature; *Lowth de Sacra Poesi Hebræorum; Jebb's Sacred Literature; Noldius on the Hebrew Particles; Taylor's Hebrew Concordance; Trommius's Greek Concordance of the LXX.

'TRANSLATION AND PARSING.—Beginning with first book of Samuel, and proceeding in it till about the 1st February, and then commencing with Isaiah, and continuing in this book till the close of the session, with the exception of a short portion from the book of Daniel in the Chaldee.

'This course varies every year for five years together, so that those attending it a third and fourth year (for which no charge is made) may not be liable to read the same portions which they had done before. The following statement marks the places of commencement in each of the five successive sessions:—

Nov.	1832	1 Samuel 1.	Feb. 1833	Isaiah 1.
	1833	Genesis 6.	1834	Isaiah 40.
	1834	Exodus 1.	1835	Job 1.
	1835	Leviticus 1.	1836	Psalm 50.
	1836	Deuteronomy 1.	1837	Hosea 1.

'Every student attending this division is required to have a Hebrew Bible and a Hebrew Lexicon. The meetings of this division are for lecture on Fridays, at 2 o'clock, P. M., and for translation and parsing on Tuesdays and Thursdays, at 5, P. M.

II. *Junior Division.—Subjects of Lecture.*

'HEBREW LETTERS.—Diacritical points, vowel points, proper and improper vowels, connexion of letters and vowel points, formation of syllables, radical and servile letters, roots.

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† N.B. The books marked thus (*) are in the General Library, or in one of the Divinity Class-Libraries.

'PARTS OF SPEECH.—Nouns, pronouns, verbs, conjugations of verbs, inflections of regular verbs and of the conjugations severally, particles, use of the serviles, mode of finding the root, peculiarities of guttural letters, pronominal affixes, connexion of verbs and affixes, connexion of particles and pronouns, inflexions of irregular verbs.

'MISCELLANEOUS TOPICS.—Numerical powers of the letters, references to the margin, anomalies in the text, accents. *Syntax*, its general principles—Dr. Hinck's Hebrew Grammar is used as a text-book.

'Reading, translating, and parsing from the Hebrew Psalter, or Jones's Hebrew Selections—the latter containing three chapters of Genesis and a Lexicon.

'The meetings of this division are for lecture on Mondays, and for translation on Wednesdays and Fridays at 5 P. M.

'The members of each division of the class may attend the lectures of the other, but are only examined in those of their own division.'

The number of students varies between 30 and 40, having rarely exceeded the latter, or fallen short of the former number. It is stated, that hopes are entertained that the instruction of the class may be rendered more effective than it is, when circumstances shall admit of more time being devoted to it.

At Dublin University, premiums are given to the best answerers in the Hebrew grammar and the eight first Psalms, at entrance; and there are lectures in each term for bachelors, during the three years students are of this rank, and premiums are adjudged at least once a year. Attendance at the lectures is imperative on students in divinity, and the points are considered a necessary part of instruction.

At Glasgow the divinity students of the Secession Church are taught Hebrew with points.

In the Dissenting colleges at Homerton, Rotherham, and North Wales, considerable attention has been paid for some years to the study of Hebrew.

SCOTLAND.

GLASGOW GRAMMAR SCHOOL.—On the 1st of October the annual distribution of prizes, bestowed by the magistrates and council, took place in St. Andrew's Church, on which occasion D. Cuthbertson, Esq. delivered an able address on the study of the classics. He combated the objections urged on the ground of irreligion and immorality, which he contended were accidental, and not inherent, and might as fairly be urged against the literature of modern times. After citing many instances of great classical learning being joined with extreme piety, he concluded as follows:—

'But the admirers of classical learning cannot content themselves with merely defending it against the charge of being prejudicial to the highest interests of its students. To assert that, when judiciously cultivated, it is not injurious, would be indeed to give it a very slender recommendation, and to hold out small encouragement to hope, that the time and labour which must necessarily be expended in its acquisition, would, in the end, be suitably compensated. Its advocates consider themselves warranted to proceed much farther, and to maintain that, if its teachers possess sufficient ability and inclination for their duty, and do not make the study of ancient literature little more than a barren intercourse with grammars and dictionaries, but eagerly cast about on every side for the means of rendering it both pleasing and profitable to their pupils, many opportunities may be found of impressing it into the active service of religion, and of pointing out its bearings on important links in the chain of Christian evidence, which they, who are altogether unacquainted with this department of knowledge, cannot be expected duly to appreciate. In commencing the study of Greek, for instance, the first attempt at translation is generally made in the New Testament; and here even a very youthful mind may be taught to observe the Hebrew idioms for which its text is remarkable, confirming the belief that the writers were natives of Judea, and wrote in what was to them a foreign tongue—its numerous references to contemporaneous Roman and Grecian history evincing it to be really the production of the age to which it professes to belong—its frequent allusions to the civil and military institutions, the deities and sacrifices, the philosophic sects, and the public amusements, of the Greeks and Romans—the striking resemblances of style in the compositions ascribed to the same writer, and the varieties of style in those of different writers in the sacred volume, qualities which are much more perceptible in the original language than in any translation—from all these the pupil may be drawn into many interesting trains of reflection, highly conducive to the rational establishment of his religious belief. Acquainting himself in his progress with ancient history and biography, he can scarcely fail to remark that, of the philosophers of antiquity who were most renowned for their wisdom and virtue, the greater number were disciples of some preceding sage, who was skilled in all the learning of his day, and on whose instructions they attended for years. They thus had every advantage for mental discipline and improvement which, in those early times, it was possible to enjoy. Not so the teachers of Christianity. For no portion of their knowledge were they indebted to the Academy or the Lyceum. Of the humblest origin in a despised and conquered country, unskilled in human learning, unsupported by power, nay, encountering persecution and death, they rapidly disseminated their tenets, not, like the prophet of Mecca, amongst hordes of barbarians in the wilds of Arabia, but amongst the polished intellectual inhabitants of the chief cities of Greece and Italy, with such marvellous success, that but a very few ages elapsed ere the banner of the cross, planted by imperial hands, waved triumphantly on the walls of the Roman capital, since which the doctrines of the illiterate fishermen of Galilee have become the creed of every civilised nation under heaven. Whence had these men their wisdom? How, according to the usual course of events, is the seeming inadequacy of the means to be reconciled with the prodigious magnitude of the result?'

EDINBURGH.—By a recent alteration, the examination of the medical students at Edinburgh University is ordered to be in English, and not in Latin as formerly.

TO CORRESPONDENTS.

WE have received a communication, which will be seen below, requesting us to recommend a certain book, the name of which we do not think it necessary to mention. The writer of that letter, if he be, as he says he is, a reader of the Journal, ought to know that no *notices*, such as he has sent, have ever appeared in this work. The little book itself, whose name we keep in secret, is such as we should take the liberty of warning parents against using, if we thought there was any danger of their making the experiment:—

'We have much pleasure in recommending this little work. We should like to see it generally used. It is admirably adapted for cultivating the memory and exercising the judgment of children. There are questions proposed on many interesting subjects; those of a simple nature are left unanswered, thus affording an opportunity of calling forth the energies of the youthful mind. This, we think, is a manifest improvement in the system of education, and calculated to render instruction both easy and agreeable. This excellent little Catechism consists of two parts; the first embraces subjects of general knowledge, arranged with great judgment; the second contains a brief but highly interesting account of the contents of the sacred Scriptures.—[All this in fifty-two 24mo. pages.]

'The selection and arrangement indicate the experience and good taste of the compiler; and we hope his labours will meet the encouragement to which they are so well entitled.'